

ISLAM ON SERVING HUMANITY



SHAYKH-UL-ISLAM
DR MUHAMMAD TAHIR-UL-QADRI

MINHAJ PUBLICATIONS INDIA FORUM

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, Most Compassionate, Ever-Merciful

SAYING OF GOD ﷻ

﴿فَأَسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا﴾

«So, move forward to take the lead towards the pious acts.
Wherever you are, Allah will unite you all together.»

[Qur'an 2:148]

SAYING OF THE PROPHET ﷺ

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه، أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟
قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ».

According to 'Abd Allāh b. 'Amr رضي الله عنه: "A man asked the Prophet ﷺ: 'What kind of (action in) Islam is best?' He said: '(The best action in Islam is that) you serve the food, and recite the salutation of peace to someone whether you know him or do not know!'"

[al-Bukhārī and Muslim]



SHAYKH-UL-ISLAM


DR MUHAMMAD TAHIR-UL-QADRI

Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri was born in 1951 in the city of Jhang, Pakistan, hailing from a family of Islamic saints, scholars and teachers. His formal religious education was initiated in Medina at the age of 12 in Madrasa al-‘Ulūm al-Shar‘iyya, a traditional school situated in the blessed house of the Companion of the Prophet Muhammad ﷺ, Abū Ayyūb al-Anṣārī ؓ. He completed the traditional studies of classical and Arabic sciences under the tutelage of his father and other eminent scholars of the time. He continued to travel around the Islamic world in the pursuit of sacred knowledge, and studied under many famous scholars of Mecca, Medina, Syria, Baghdad, Lebanon, the Maghreb, India and Pakistan, and received around five hundred authorities and chains of transmission from them in hadith and classical Islamic and spiritual sciences. Amongst them is an unprecedented, unique and highly honoured chain of authority which connects him, through four teachers, to al-Shaykh ‘Abd al-Razzāq, the son of al-Shaykh ‘Abd al-Qādir al-Jīlānī al-Ḥasanī al-Ḥusaynī (of Baghdad), al-Shaykh al-Akbar Muḥyī al-Dīn b. ‘Arabī [(the author of *al-Futūḥāt al-Makkiyya*) (Damascus)] and Imam Ibn Ḥajar al-‘Asqalānī, the great hadith authority of Egypt. Through another chain he is linked to Imam Yūsuf b. Ismā‘īl al-Nabhānī directly via only one teacher. His chains of transmission are published in two of his *thabts* (detailed lists): *al-Jawāhir al-Bāhira fī al-Asānīd al-Ṭāhira* and *al-Subul al-Wahabiyya fī al-Asānīd al-Dhahabiyya*.

In the academic sphere, Dr Qadri received a First Class Honours Degree from the University of the Punjab in 1970. After earning his MA in Islamic studies with University Gold Medal in 1972 and achieving his LLB in 1974, Dr Qadri began to practise law in the district courts of Jhang. He moved to Lahore in 1978 and joined the University of

the Punjab as a lecturer in law and completed his doctorate in Islamic Law. He was later appointed as a professor of Islamic Law and was head of the department of Islamic legislation for LLM.

Dr Qadri was also a jurist advisor to the Federal Shariat Court and Appellate Shariah Bench of the Supreme Court of Pakistan and advisor on the development of Islamic Curricula to the Federal Ministry of Education. Within a short span of time, Dr Qadri emerged as one of the Pakistan's leading Islamic jurists and scholars and one of the world's most renowned and leading authorities on Islam. A prolific author, researcher and orator, Dr Qadri has written around one thousand books, of which more than four hundred and fifty have been published, and has delivered over six thousand lectures (in Urdu, English and Arabic) on a wide range of subjects.

In 2010, Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri issued his historic and world-renowned fatwa on the critical matter of suicide bombings and terrorism carried out in the name of Islam. It has been regarded as a significant and historic step, the first time that such an explicit and unequivocal decree against the perpetrators of terror has been broadcast so widely. The original fatwa was written in Urdu, and amounts to 600 pages of research and references from the Qur'an, hadith, the opinions of the Companions , and the widely accepted classical texts of Islamic scholarship. This historic work has been published in English, Indonesian and Hindi, while translation into Arabic, Norwegian, Danish, Spanish, French and other major languages is also in process. The Islamic Research Academy of Jamia al-Azhar Egypt wrote a detailed description of the fatwa and verified its contents. It gained worldwide media attention and acclaim as an indispensable tool in the intellectual and ideological struggle against violent extremism.

Also Dr Qadri is the founder and head of Minhaj-ul-Quran International (MQI), an organisation with branches and centres in more than ninety countries around the globe; he is the chairman of the Board of Governors of Minhaj University Lahore, which is chartered by the Government of Pakistan; he is the founder of Minhaj Education Society, which has established more than 600 schools and colleges in Pakistan; and he is the chairman of Minhaj Welfare Foundation,

an organization involved in humanitarian and social welfare activities globally.

Dr Qadri has spent his life, and especially the last decade, in an indefatigable effort to counter religious extremism and promote peace and harmony between communities. His painstaking research into the Qur'ān, hadith and classical Islamic authorities has resulted in landmark works, some published, and others soon to be published, demonstrating Islam as a religion that not only safeguards human rights, but promotes peace, tolerance and socioeconomic progress. He has travelled extensively to lecture at the invitation of government and non-government agencies, and has organised and took part in international conferences in order to promote peace. He has arrayed spiritual and educational training programmes across the Western world with a focus on addressing the roots of religious extremism. He is recognised for his commitment to interfaith dialogue, with over 12,000 people attending his Peace for Humanity Conference in 2011, probably the largest interfaith gathering ever held in the UK, and which announced the London Declaration, a charter for world peace, signed online by a quarter of a million people. He has been politically active in his native Pakistan, organising massive pro-democracy and anti-corruption demonstrations. When not travelling, he is based in Canada, busy in his research activities and producing vital works of Islamic scholarship relevant to Muslims in this day and age.

TRANSLITERATION KEY

ا/آ/ي	ā	ظ	z
ب	b	ع	‘
ت	t	غ	gh
ث	th	ف	f
ج	j	ق	q
ح	ḥ	ك	k
خ	kh	ل	l
د	d	م	m
ذ	dh	ن	n
ر	r	ه	h
ز	z	و	w/ū
س	s	ي	y/ī
ش	sh	ة	a
ص	ṣ	ء	’
ض	ḍ	أ	a
ط	ṭ	إ	i

FORMULAIC ARABIC EXPRESSIONS

❦ (*Subhānahū wa ta'ālā*) an invocation to describe the Glory of Almighty Allah: 'the Exalted and Sublime'

❦ (*Ṣalla-llāhu 'alayhi wa ālihī wa sallam*) an invocation of God's blessings and peace upon the Prophet Muhammad and his family: 'God's blessings and peace be upon him and his family'

❦ (*'Alayhis-salām*) an invocation of God's blessings and peace upon a Prophet or an angel: 'May peace be upon him'

❦ (*'Alayhas-salām*) an invocation of God's blessings and peace upon a Prophet's mother, wife, daughter and other pious woman: 'May peace be upon her'

❦ (*'Alayhimas-salām*) an invocation of God's blessings and peace upon two Prophets or two angels: 'May peace be upon both of them'

❦ (*'Alayhimus-salām*) an invocation of God's blessings and peace upon three or more Prophets: 'May peace be upon them'

❦ (*Raḍiya-llāhu 'anhū*) an invocation of God's pleasure with a male Companion of the Prophet: 'May God be pleased with him'

❦ (*Raḍiya-llāhu 'anhā*) an invocation of God's pleasure with a female Companion of the Prophet: 'May God be pleased with her'

❦ (*Raḍiya-llāhu 'anhumā*) an invocation of God's pleasure with two Companions of the Prophet: 'May God be pleased with both of them'

❦ (*Raḍiya-llāhu 'anhum*) an invocation of God's pleasure with more than two Companions of the Prophet: 'May God be pleased with them'

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PREFACE

Throughout history, religion has brought out the worst and the best in humanity. As a simple illustration, people's differing views on Christianity drenched Europe in blood with religious wars for over 100 years after the Protestant Reformation. However it was also a deep belief in Christianity that motivated William Wilberforce to spend his life fighting the slave trade, and which inspired the great Victorian social reformers in Britain.

Today religions are badly misunderstood, with religious belief at times being regarded as almost a mental aberration. Over 40 years ago when I was studying at Cambridge University, a fellow student argued that it was impossible for an intelligent person to believe in God. I simply asked him whether, by being at Cambridge, I qualified as intelligent. He agreed that I did. I then reminded him that I believed in God, which he had the good sense to recognise refuted his argument.

Of all religions, the most misunderstood today is Islam. Many look at newspapers and television and conclude that Islam is inseparably associated with terrorism and mass murder. They form that view from seeing repeated despicable behaviour by organisations such as Al-Qaeda, Boko Haram and so-called "Islamic State". Accordingly Shaykh-ul-Islam Dr Muhammad Tahir-ul-Qadri performed a great service to the world when he wrote his 600 page *Fatwa on Terrorism and Suicide Bombings* demonstrating irrefutably from the Qur'an and hadith that terrorism has no place in Islam. I commended it in a detailed review on my website.

Now Dr Tahir-ul-Qadri has performed another great service by writing this book.

Many Muslims who are meticulous about their performance of the five pillars of Islam behave as if they have thereby discharged all of

their religious obligations. The consequences of such behaviour can be seen in the condition of Muslims around the world.

In many Muslim majority countries there is a vast gulf between the condition of the poor and the condition of the rich, while state-provided social services fail to function effectively and corruption is widespread. A few years ago I tested the corruption objectively, by taking Transparency International's published ranking of countries in their "Corruption Perceptions Index" and ticking those countries which are members of the Organisation of Islamic Cooperation (OIC). This exercise showed that, while for most countries there is a clear correlation between higher income per capita and lower corruption, for OIC countries this correlation breaks down, with many wealthy OIC countries having high levels of corruption.

Where Muslims are a minority, as in France and the UK, they are often in the poorest and least successful sections of society. For example, the *UK Telegraph Newspaper* reported in January 2015 that approximately 70% of France's prison population are Muslims, despite Muslims being only 8% of French society. British Muslims are also over-represented in prison, being about 5% of society but 14% of prisoners.

These outcomes arise from Muslims failing to live their religion but instead reducing it to the performance of the mandated five pillars without absorbing what Islam really requires of them. I have never forgotten when I was on Hajj performing *ṭawāf* (walking seven times around the *Ka'ba*) seeing other pilgrims talking on their mobile phones while doing their *ṭawāf*.

The reality is that all three Abrahamic faiths require their believers to serve humanity, as an integral part of their religious belief. In Judaism, the concept is "Tikkun Olam" meaning "healing the world". Maimonides in his Commentary on the Mishnah, Pirkei Avot [Sayings of the Jewish Fathers], writes that tikkun olam requires efforts in all three of the great pillars of Judaism: Torah study, acts of kindness, [good deeds] and the ritual commandments. The Christian New Testament in *Matthew* 25:31-45 has Jesus after the Second Coming selecting for Heaven those who have done good deeds, while condemning those who have not. On page 302 of this book, in citation

280/79, Dr Tahir-ul-Qadri reminds us of the hadith of the Prophet Muhammad ﷺ informing us that Allah will judge in exactly that way on the Day of Judgement.

Islam requires all three together of religious belief, religious practice and the doing of good deeds in the world. The best Muslims have always behaved in that way. Shortly after Muslim Arabs conquered the Middle East, they were busy establishing charitable schools and hospitals, financed in perpetuity by foundations (*waqfs*). Today we see many Muslims at the forefront of charitable activity, serving Muslims and non-Muslims alike. However not enough do so, leading to the problems mentioned above.

Accordingly Dr Tahir-ul-Qadri's book is incredibly timely.

He follows the same approach as in his *Fatwa* mentioned above, quoting the full Arabic text from the Qur'ān or hadith, with full citations so that they can be checked, giving an English translation and then his commentary. This results in a book of great authority and completeness, and makes an irrefutable case that Islam requires us to do good deeds for the benefit of humanity as a whole.

All Muslims should read this book, to learn or be reminded of what makes a good Muslim. It should also be read by all non-Muslims who want to learn about the true values of Islam, as opposed to the nonsense spouted by terrorists and extremists.

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Clare College Cambridge Alumnus of the Year 2014

البَابُ الْأَوَّلُ

حُرْمَةُ الْبَشَرِيَّةِ وَخِدْمَتُهَا

CHAPTER I

HUMAN DIGNITY AND
SERVING HUMANITY

حُرْمَةُ دَمِ الْإِنْسَانِ وَمَالِهِ وَعَرْضِهِ

SECTION I

THE SANCTITY OF HUMAN BLOOD,
PROPERTY AND HONOUR

QUR'AN

١. ﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِيَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ﴾

1. *And do not eat up one another's wealth amongst yourselves through injustice, nor take wealth to the authorities (as a bribe) so that, this way, you may (also) swallow a portion of others' wealth unfairly, whilst you are aware (that this is a sin).﴾¹*

٢. ﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۖ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾

2. *And do not kill yourselves. Surely, Allah is Kind to you. But whoever will do that through transgression and injustice, We shall soon throw him into the Fire (of Hell) and that is very easy for Allah.﴾²*

¹ Qur'ān, 2:188.

² Ibid., 4:29-30.

٣. ﴿وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ٩٢﴾ وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعِدًّا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾

3. *«And it is not (lawful) for a Muslim to kill a Muslim but by mistake. And anyone who kills a Muslim unintentionally shall (be liable to) free a Muslim slave and (pay) blood money, to be (necessarily) handed over to the heirs of the person slain, unless they remit it. In case, he (the slain) comes from the people who are your enemies and is a believer (as well), then (only) freeing a (male or female) slave is prescribed. But if he (the slain) belongs to a people that between you and them there is a (peace) treaty, then blood compensation must be delivered to his family, and freeing a Muslim (male or female) slave is also mandatory. Then he who does not find (a slave) is (bound) to fast for two consecutive months. (This is his) repentance (prescribed) by Allah. And Allah is All-Knowing, Most Wise. But he who kills a Muslim deliberately, his sentence will be Hell wherein will he abide for ages. Allah will afflict him with His wrath and will cast His curse on him. And He has prepared for him a dreadful torment.»¹*

٤. ﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾

¹ Ibid., 4:92-93.

4. *«Whoever killed a person (unjustly), except as a punishment for murder or for (spreading) disorder in the land, it would be as if he killed all the people (of society); and whoever (saved him from unjust murder and) made him survive, it would be as if he saved the lives of all the people (of society, i.e., he rescued the collective system of human life).»¹*

قَالَ الْإِمَامُ أَبُو مَنْصُورٍ الْمَاتُرِيدِيُّ فِي كِتَابِهِ «تَاوِيلَاتُ أَهْلِ السُّنَّةِ»: مَنْ اسْتَحْلَلَ قَتْلَ نَفْسٍ حَرَّمَ اللَّهُ قَتْلَهَا بِغَيْرِ حَقٍّ، فَكَأَنَّمَا اسْتَحْلَلَ قَتْلَ النَّاسِ جَمِيعًا، لِأَنَّهُ يَكْفُرُ بِاسْتِحْلَالِهِ قَتْلَ نَفْسٍ مُحَرَّمٍ قَتْلُهَا، فَكَانَ كَاسْتِحْلَالِ قَتْلِ النَّاسِ جَمِيعًا، لِأَنَّ مَنْ كَفَرَ بِآيَةٍ مِّنْ كِتَابِ اللَّهِ يَصِيرُ كَافِرًا بِالْكَلِّ... وَتَحْتَمِلُ الْآيَةُ وَجْهًا آخَرَ، وَهُوَ مَا قِيلَ: إِنَّهُ يَجِبُ عَلَيْهِ مِنَ الْقَتْلِ مِثْلُ مَا أَنَّهُ لَوْ قَتَلَ النَّاسَ جَمِيعًا.

وَوَجْهٌ آخَرُ: أَنَّهُ يَلْزَمُ النَّاسَ جَمِيعًا دَفْعُ ذَلِكَ عَنْ نَفْسِهِ وَمَعُونَتُهُ لَهُ، فَإِذَا قَتَلَهَا أَوْ سَعَى عَلَيْهَا بِالْفَسَادِ، فَكَأَنَّمَا سَعَى بِذَلِكَ عَلَى النَّاسِ كَافَّةً. ... وَهَذَا يَدُلُّ أَنَّ الْآيَةَ نَزَلَتْ بِالْحُكْمِ فِي أَهْلِ الْكُفْرِ وَأَهْلِ الْإِسْلَامِ جَمِيعًا، إِذَا سَعَوْا فِي الْأَرْضِ بِالْفَسَادِ.

Imam Abū Manṣūr al-Māturīdī (one of the Imams of *Ahl al-Sunna* in theology) has interpreted the (above-mentioned) verse in his book *Ta'wīlāt Ahl al-Sunna* (3:501):

Whoever declares lawful the killing of a person whose killing has been forbidden by Allah (except when there is a valid reason), it is as if he considers it lawful to kill all of humanity. This is because he disbelieves by his declaring lawful the killing of one whose killing is unlawful, which is akin to declaring lawful the killing of entire humanity

¹ Ibid., 5:32.

because the one who disbelieves in one verse from God's Book disbelieves in the whole of it.

This verse contains another possible angle of interpretation, and it is as has been said: His murder of one person entails the same burden [in the Hereafter] as if he killed the entire humanity. One more possible angle of interpretation is that it is necessary for everyone to make a collective effort to help and save the peaceful person from murder. Therefore, when the murderer kills that harmless soul or attempts to harm it, it is as if he is attempting to do that to everyone... This indicates that the verse has been revealed as a ruling both for the people of disbelief and the people of Islam together, if they sow corruption in the earth.

قَالَ أَبُو حَفْصٍ الْحَنْبَلِيُّ فِي تَفْسِيرِهِ «الْبَابُ فِي عُلُومِ الْكِتَابِ» فِي تَفْسِيرِ الْآيَةِ ﴿فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا﴾ بِأَن قَتَلَ إِنْسَانًا وَاحِدًا قَتَلَ جَمِيعَ النَّاسِ:

قَالَ مُجَاهِدٌ: مَنْ قَتَلَ نَفْسًا مُحَرَّمَةً يَصِلُ النَّارَ بِقَتْلِهَا، كَمَا يَصْلَاهَا لَوْ قَتَلَ النَّاسَ جَمِيعًا.

وَقَالَ قَتَادَةُ: أَعْظَمَ اللَّهُ أَجْرَهَا وَعَظَّمَ وَزْرَهَا، مَعْنَاهُ: مَنْ اسْتَحَلَّ قَتَلَ مُسْلِمٍ بَغَيْرِ حَقِّهِ، فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا.

وَقَالَ الْحَسَنُ: ﴿فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا﴾، يَعْنِي: أَنَّهُ يَحِبُّ عَلَيْهِ مِنَ الْفِصَاصِ بِقَتْلِهَا، مِثْلَ الَّذِي يَحِبُّ عَلَيْهِ لَوْ قَتَلَ النَّاسَ جَمِيعًا.

قَوْلُهُ تَعَالَى:

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنْ

الْأَرْضَ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ. وَقَوْلُهُ: ﴿يُحَارِبُونَ اللَّهَ﴾، أَي: يُحَارِبُونَ أَوْلِيَاءَهُ، كَذَا قَدَرَهُ الْجُمْهُورُ. وَقَالَ الزَّخَّشَرِيُّ: يُحَارِبُونَ رَسُولَ اللَّهِ، وَحَارَبَهُ الْمُسْلِمِينَ فِي حُكْمِ مُحَارَبَتِهِ.

نَزَلَتْ هَذِهِ الْآيَةُ فِي قُطَاعِ الطَّرِيقِ مِنَ الْمُسْلِمِينَ. (وَهَذَا قَوْلُ) أَكْثَرِ الْفُقَهَاءِ.

أَنَّ قَوْلَهُ تَعَالَى: ﴿الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا﴾ يَتَنَاوَلُ كُلُّ مَنْ يُوصَفُ بِهِ، سَوَاءً كَانَ مُسْلِمًا أَوْ كَافِرًا، وَلَا يُقَالُ: الْآيَةُ نَزَلَتْ فِي الْكُفَّارِ، لِأَنَّ الْعِبْرَةَ بِعُمُومِ اللَّفْظِ لَا بِخُصُوصِ السَّبَبِ، فَإِنْ قِيلَ: الْمُحَارِبُونَ هُمُ الَّذِينَ يَجْتَمِعُونَ وَهُمْ مَنَعَةٌ، وَيَقْصِدُونَ الْمُسْلِمِينَ فِي أَرْوَاحِهِمْ وَدِمَائِهِمْ، وَاتَّفَقُوا عَلَى أَنَّ هَذِهِ الصِّفَةَ إِذَا حُصِلَتْ فِي الصَّخْرَاءِ كَانُوا قُطَاعَ الطَّرِيقِ، وَأَمَّا إِنْ حُصِلَتْ فِي الْأَمْصَارِ، فَقَالَ الْأَوْزَاعِيُّ وَمَالِكٌ وَاللَّيْثُ بْنُ سَعْدٍ وَالشَّافِعِيُّ: هُمْ أَيْضًا قُطَاعُ الطَّرِيقِ، هَذَا الْحَدُّ عَلَيْهِمْ، قَالُوا: وَإِنَّهُمْ فِي الْمَدِينِ يَكُونُونَ أَعْظَمَ ذَنْبًا فَلَا أَقْلَ مِنَ الْمُسَاوَاةِ، وَاحْتَجُّوا بِالْآيَةِ وَعُمُومِهَا، وَلِأَنَّ هَذَا حَدٌّ فَلَا يَخْتَلِفُ كَسَائِرِ الْحُدُودِ.

In his exegesis *al-Lubāb fī ‘ulūm al-Kitāb* (7:301), Abū Ḥafṣ al-Hanbalī interpreted the Qur’ānic verse «as if he killed all the people (of society)» [Q.5:32] and declared that the murder of one individual is comparable to the killing of all of humanity. He quoted the sayings of different Imams in support of this position.

Mujāhid said: "If someone kills a soul unjustly, he will go to Hell due to that murder, just as he would have gone to Hell if he had killed the whole of humanity."

Qatāda said: "Allah has made the reward for saving it [a life] tremendous and made the chastisement of sin [for taking a life unjustly] tremendous, too. This means that whoever declares it lawful for himself to kill a Muslim, it is as if he killed all humanity."

Interpreting the same verse, al-Ḥasan al-Baṣrī said: "This means that he is liable to legal retribution [*qiṣāṣ*] for killing it [the harmless soul] as would be the person who killed all of humanity."

Almighty Allah says: *«Indeed, those who wage war against Allah and His Messenger (ﷺ) and remain engaged in creating mischief in the land (i.e., perpetrate bloodshed, terrorism, robbery, burglary and massacre amongst Muslims), their punishment is that they should be slain, or hanged to death, or their hands and their feet on opposite sides should be cut off, or they should be exiled far from (i.e., deprived of moving about in) the homeland (i.e., either by banishment or by imprisonment). That is the humiliation for them in this world, and for them there is a terrible torment in the Hereafter (as well), except those who turn to Allah in repentance before you overpower them. So, know that Allah is Most Forgiving, Ever-Merciful.»*

The phrase in the verse, '*yuhāribūn Allāh*' *«wage war against Allah»*, implies that they wage war against the friends of Allah. That is the interpretation maintained by the overwhelming majority of scholars.

Al-Zamakhsharī said, 'They wage war against the Messenger of God, and waging war against the Muslims takes the same ruling as waging war against him'.

This verse was revealed about the brigands [highway robbers: *quṭṭāʿ al-ṭarīq*] amongst the Muslims, and [this position is held] by most of the jurists.¹

¹ •al-Baghawī, *Maʿālim al-tanzīl*, 2:33; and •al-Rāzī, *al-Tafsīr al-kabīr*, 11:196

Indeed, Almighty Allah's revelation, *«Those who wage war against Allah and His Messenger (ﷺ) and remain engaged in creating mischief in the land»*, includes everyone who possesses these traits, whether he is a Muslim or a disbeliever. One cannot object or claim that the verse was revealed regarding the disbelievers, because the point of consideration is the generality of its expression, not the particular circumstance in which it was revealed. If it is said that those who wage war [*muḥārībūn*] are those who join forces and who possess power and target the Muslims in their lives and wealth, and that they [the scholars] agree that if these traits are found amongst people of the desert wastelands—then they are brigands. And if these traits are adopted by a group residing in cities, al-Awzā'ī, Mālik, Layth b. Sa'd and al-Shāfi'ī all agree that they, too, are considered brigands and that the same prescribed punishment is to be applied against them. They stated that when their crimes take place in populated areas the sin is severer. They inferred this from the aforementioned verse and the generality of its expression, and because it is a prescribed punishment, it is not different from the other prescribed punishments.

٥. ﴿وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ
بِالْأَنْفِ وَالْأُذْنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَن
تَصَدَّقَ بِهِ ۖ فَهُوَ كَفَّارَةٌ لَّهُ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ﴾

5. *«In that (the Torah) We had prescribed for them: a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, and a tooth for a tooth, and in the case of injuries (too) there is a requital. But the person who (forgoes) this (requital) by way of charity, this will serve as an atonement for his (sins). And he who does not judge (and rule) in compliance with the commandments sent down by Allah, it*

*is they who are the transgressors.*¹

٦. ﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِف فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا﴾

6. *And do not kill any soul whose (killing) Allah has declared unlawful unless (killing him) is just (according to the law and decree of the court). But whoever is killed unjustly, We have indeed given his heir the right (of retribution according to the legal procedure), but he too must not exceed the limits in (retributive) killing. He is indeed helped (by Allah. The responsibility of his legal help and support will be on the government.)*²

٧. ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا﴾

7. *And these are the people who do not worship any other god apart from Allah, nor do they kill the soul whose killing without any lawful cause Allah has forbidden, nor do they commit adultery. And whoever does this will receive the punishment due for the sin.*³

٨. ﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ﴾

8. *Indeed, those who persecute the believing men and women and then do not (even) repent, for them is the punishment of Hell, and for them is (especially) the torment of burning in the Fire.*⁴

¹ Qur'ān, 5:45.

² Ibid., 17:33.

³ Ibid., 25:68.

⁴ Ibid., 85:10.

Writing the commentary on this Qur'ānic verse, some of the exegetes interpret the word *fatānū*—the trial or tribulation—as ‘burning in fire’. According to this interpretation, those who burn people by launching suicide attacks, bomb blasts and detonating explosives are the inhabitants of the Hellfire.

قَالَ الرَّازِيُّ فِي التَّفْسِيرِ الْكَبِيرِ:

وَقَالَ ابْنُ عَبَّاسٍ وَمُقَاتِلٌ: ﴿فَتَنُوا الْمُؤْمِنِينَ﴾ حَرَقُوهُمْ بِالنَّارِ.

أَنَّ كِلَا الْعَذَابَيْنِ يَحْصُلَانِ فِي الْآخِرَةِ إِلَّا أَنَّ عَذَابَ جَهَنَّمَ وَهُوَ الْعَذَابُ الْحَاصِلُ بِسَبَبِ كُفْرِهِمْ، وَعَذَابُ الْحَرِيقِ هُوَ الْعَذَابُ الزَّائِدُ عَلَى عَذَابِ الْكُفْرِ بِسَبَبِ أَنَّهُمْ أَحْرَقُوا الْمُؤْمِنِينَ.

كُلُّ مَنْ فَعَلَ ذَلِكَ وَهَذَا أَوَّلَى لِأَنَّ اللَّفْظَ عَامٌّ وَالْحُكْمَ عَامٌّ، فَالْتَّخَصِصُ تَرَكٌ لِلظَّاهِرِ مِنْ غَيْرِ دَلِيلٍ.

Imām al-Rāzī writes in *al-Tafsīr al-kabīr* (31:111):

“Ibn ‘Abbās and Muqātil said, ‘The words ‘*fatānū al-mu’minīna*’ imply: “They (the miscreants) burnt them (the believers) in fire’.

“Both punishments will occur in the Hereafter; however, the torment of the Hellfire will be on account of their disbelief, and the burning torment will be an additional punishment meted out to them on account of their burning of the believers.

“(Whether a Muslim or a non-Muslim,) whoever inflicts torturous agony on the Muslims will be cast into the torment of Hell. This is more fitting, because both the wording and the ruling are general, and so a specification would entail leaving the apparent meaning without proof”.

قَالَ السُّيُوطِيُّ فِي الدَّرِّ الْمَشْهُورِ:

وَأَخْرَجَ عَبْدُ بْنُ حُمَيْدٍ وَابْنُ الْمُنْذِرِ، عَنْ قَتَادَةَ ﴿إِنَّ الَّذِينَ فَتَنُوا

الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ﴿قَالَ: حَرَّقُوا.

Imām al-Suyūṭī writes in *al-Durr al-manthūr* (8:466):

“Abd b. Ḥumayd and Ibn al-Mundhir reported that Qatāda said regarding the verse, *«Indeed those who subject the believing men and women to tribulation»*, ‘This means killing by burning’”.

وَقَالَ أَيضًا: ﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالْإِحْرَاقِ﴾ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمُ ﴿بِكُفْرِهِمْ﴾ وَلَهُمْ عَذَابٌ الْحَرِيقِ ﴿أَيَّ عَذَابٍ إِحْرَاقِهِمُ الْمُؤْمِنِينَ فِي الْآخِرَةِ.

Imām al-Suyūṭī writes at another place:

“*«Indeed, those who subject the believing men and women to tribulation [fatanū] by burning, and then do not repent, for them is the punishment of Hell»* due to their disbelief, *«and for them is a burning torment»*, in other words, the punishment in the Hereafter for them having burnt the believers”.¹

Imām al-Qurṭubī² and Abū afş al- anbalī³ also mentioned the same meanings of this verse.

HADITH

١ / ١. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ، قَالَ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.

مُتَّفَقٌ عَلَيْهِ.

١/١. ‘Abd Allāh b. ‘Amr رَضِيَ اللَّهُ عَنْهُ related that the Prophet ﷺ said:

¹ •al-Suyūṭī, *Tafsīr al-Jalalayn*, p. 801.

² •al-Qurṭubī, *al-Jāmi‘ li ahkām al-Qur’ān*, 19:295.

³ •Abū afş al- anbalī, *al-Lubāb fī ‘ulūm al-Kitāb*, 20:253.

“The Muslim is he from whose tongue and hand the other Muslims are safe.”¹

Agreed upon by al-Bukhārī and Muslim.

٢ / ٢ . وَفِي رِوَايَةِ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الْإِسْلَامِ أَفْضَلُ؟
قَالَ: مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.
مُتَّفَقٌ عَلَيْهِ.

2/2. Abū Mūsā رَضِيَ اللَّهُ عَنْهُ related that the Companions رَضِيَ اللَّهُ عَنْهُمْ said:

“O Allah’s Messenger! What kind of [person’s] Islam is best?” He replied: ‘The one from whose tongue and hand the other Muslims are safe!’²

Agreed upon by al-Bukhārī and Muslim.

٣ / ٣ . وَفِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ، قَالَ: إِنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيُّ
الْمُسْلِمِينَ خَيْرٌ؟ قَالَ: مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.
مُتَّفَقٌ عَلَيْهِ.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: “The Muslim is He from Whose Tongue and Hand the Muslims Are Safe”, 1:13 §10. •Muslim in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: “Explaining the Ranks of Virtue within Islam and which of its Affairs are Most Virtuous”, 1:65 §41. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:163 §6515. •Abū Dāwūd in *al-Sunan: Kitāb al-Jihād* [The Book of Jihad], chapter: “Has migration ended?”, 3:4 §2481. •al-Nasā’ī in *al-Sunan: Kitāb al-Īmān wa Sharā’i’uhū* [The Book of Faith and its Branches], chapter: “Description of the Muslim”, 8:105 §4996.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: “On whose Islam is best”, 1:13 §11. •Muslim in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: “Explaining the Ranks of Virtue within Islam and which of its Affairs are Most Virtuous”, 1:66 §42. •Aḥmad b. Ḥanbal in *al-Musnad*, 3:372 §15037. •al-Nasā’ī in *al-Sunan: Kitāb al-Īmān wa sharā’i’uhū* [The Book of Faith and its Branches], chapter: “Whose Islam is most virtuous?”, 8:106 §4999.

3/3. ‘Abd Allāh b. ‘Amr رضي الله عنه related:

“A man asked the Messenger of Allah ﷺ: ‘Who among the Muslims is best?’ He replied: ‘The one from whose tongue and hand the Muslims are safe!’”¹

Agreed upon by al-Bukhārī and Muslim.

٤ / ٤. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَالنَّسَائِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

4/4. Abū Hurayra رضي الله عنه related that Allah’s Messenger ﷺ said:

“The Muslim is he from whose tongue and hand the other Muslims are safe, and the true believer [*mu’min*] is he whom people trust with regard to their blood and their properties”.²

Reported by Aḥmad, al-Tirmidhī (and the wording is his) and al-Nasā’ī. al-Tirmidhī said: “This is a fine authentic tradition”.

٥ / ٥. وَفِي رِوَايَةٍ فَضَالَةٍ بِنِ عُبَيْدٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ: أَلَا أُخْبِرُكُمْ بِالْمُؤْمِنِ؟ مَنْ أَمِنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ، وَالْمُسْلِمِ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ، وَالْمُهَاجِرُ مَنْ

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-Riqāq* [The Book of Mercy in the Heart], chapter: “Ceasing acts of disobedience”, 5:2379 §6119. •Muslim in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: “Clarifying the superiority of Islam, and what part of it is best”, 1:65 §40.

² Set forth by •Aḥmad b. Hanbal in *al-Musnad*, 2:379 §8918. •al-Tirmidhī in *al-Sunan: Kitāb al-Īmān* [The Book of Faith], chapter: “What has been related [about] ‘The Muslim is the one from (the harm) whose tongue and hand (other) Muslims are safe’”, 5:17 §2627. •al-Nasā’ī in *al-Sunan: Kitāb al-Īmān wa sharā’i’uhu* [The Book of Faith and its Revealed Laws], chapter: “The Quality of the True Believer”, 8:104 §4995. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 1:406 §180.

هَجَرَ الْخَطَايَا وَالذُّنُوبَ.

رَوَاهُ أَحْمَدُ وَالْحَاكِمُ وَابْنُ حِبَّانَ وَابْنُ الْمُبَارَكِ.

5/5. Faḍāla b. ‘Ubayd رضي الله عنه relates that Allah’s Messenger ﷺ said on Farewell Pilgrimage:

“Should I not inform you about who a *mu’min* (the true believer) is? (Listen!) The true believer [*mu’min*] is someone whom people trust with regard to themselves and their properties. The Muslim is someone from whose tongue and hand people are safe. Mujāhid is someone who strives against (the lusts of) his self. The Emigrant [*al-muhājir*] is someone who emigrates from errors and sins”.¹

Reported by Aḥmad, al- ākim, Ibn ibbān and Ibn al-Mubārak.

٦/٦. وَفِي رِوَايَةِ ابْنِ عُمَرَ رضي الله عنه، قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ، قَالَ: فَمَنِ الْمُؤْمِنُ؟ قَالَ ﷺ: مَنْ ائْتَمَنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ. رَوَاهُ ابْنُ مَاجَهٍ وَذَكَرَهُ ابْنُ مَنْظُورٍ.

6/6. ‘Abd Allāh b. ‘Umar رضي الله عنه related:

“A person came to Allah’s Messenger ﷺ and asked: ‘Who is the true believer?’ He replied: ‘[The true believer is he] whom people trust with their property and their persons’”.²

Reported by Ibn Mājah and mentioned by Ibn Manẓūr.

٧/٧. عَنْ أَبِي بَكْرَةَ رضي الله عنه، قَالَ: خَطَبَنَا النَّبِيُّ ﷺ يَوْمَ النَّحْرِ، قَالَ: أَتَدْرُونَ أَيُّ يَوْمٍ

¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 6:21 §24004. •al- ākim in *al-Mustadrak*, 1:54 §24. •Ibn ibbān in *al-Ṣaḥīḥ*, 11:203–204 §4862. •Ibn al-Mubārak in *al-Musnad*, 1:16 §29. •al-Ṭabarānī in *al-Mu’jam al-kabīr*, 18:309 §796. •al-Bayhaqī in *Shu’ab al-īmān*, 7:499 §11123.

² Set forth by •Ibn Mājah in *al-Sunan: Kitāb al-fitan* [The Book of Tribulations], chapter: ‘The Inviolability of a Believer’s Blood and Property’, 2:1298 §3934 and recorded by •Ibn Manẓūr al-Afrīqī in *Lisān al-‘Arab*, 13:24.

هَذَا؟ قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ: أَلَيْسَ
يَوْمَ النَّحْرِ؟ قُلْنَا: بَلَى. قَالَ: أَيُّ شَهْرٍ هَذَا؟ قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى
ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. فَقَالَ: أَلَيْسَ ذُو الْحِجَّةِ؟ قُلْنَا: بَلَى. قَالَ: أَيُّ بَلَدٍ هَذَا؟
قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. قَالَ: أَلَيْسَتْ
بِالْبَلَدَةِ الْحَرَامِ؟ قُلْنَا: بَلَى. قَالَ: فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَعَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ
هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا إِلَى يَوْمٍ تَلْقَوْنَ رَبَّكُمْ. أَلَا هَلْ بَلَغْتُ؟ قَالُوا: نَعَمْ.
قَالَ: اللَّهُمَّ اشْهَدْ. فَلْيُبَلِّغِ الشَّاهِدَ الْغَائِبَ. فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ. فَلَا تَرْجِعُوا
بِعَدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.
مُتَّفَقٌ عَلَيْهِ.

7/7. Abū Bakra رضي الله عنه related:

“The Prophet ﷺ addressed us on the Day of Sacrifice and said, ‘Do you know what day this is?’ We said, ‘Allah and His Messenger know best.’ He was silent so that we thought that he might call it something different. He said, ‘Is this not the Day of Sacrifice?’ We said, ‘Indeed.’ He said, ‘What month is this?’ We said, ‘Allah and His Messenger know best.’ He was silent so that we thought that he might call it something different. He said, ‘Is this not Dhū al- ijā?’ We said, ‘Indeed.’ He said, ‘What land is this?’ We said, ‘Allah and His Messenger know best.’ He was silent so that we thought that he might call it something different. He said, ‘Is this not the sacred land?’ We said, ‘Indeed.’ Allah’s Messenger ﷺ said: Indeed, your blood and your property are inviolable, like the inviolability of this day of yours and this month of yours and this land of yours, until the day you meet your Lord. Listen, have I conveyed the message? The Companions replied, ‘Yes.’ He said, ‘O God! Bear witness. Let the one present inform those who are absent, for perhaps many of those to whom it is conveyed will retain it better than he who hears it [directly]. Do not revert to disbelief after me, striking each other’s necks.’”¹

¹ Set forth by al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-‘ajj* [The Book of Pilgrimage],

Agreed upon by al-Bukhārī and Muslim.

وَفِي رِوَايَةٍ عَنِ ابْنِ عَبَّاسٍ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: لَا تَرْتَدُّوا بَعْدِي
كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.
رَوَاهُ الْبُخَارِيُّ.

In a narration, (‘Abd Allāh) Ibn ‘Abbās رضي الله عنه related that the Prophet ﷺ said:

“Do not revert into disbelievers after me, striking each other’s necks.”¹

Reported by al-Bukhārī.

٨ / ٨. عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ بَيْنَى: أَتَدْرُونَ أَيُّ يَوْمٍ هَذَا؟ قَالُوا اللَّهُ
وَرَسُولُهُ أَعْلَمُ. فَقَالَ: فَإِنَّ هَذَا يَوْمٌ حَرَامٌ. أَتَدْرُونَ أَيُّ بَلَدٍ هَذَا؟ قَالُوا: اللَّهُ وَرَسُولُهُ
أَعْلَمُ. قَالَ: بَلَدٌ حَرَامٌ. أَتَدْرُونَ أَيُّ شَهْرٍ هَذَا؟ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: شَهْرٌ
حَرَامٌ. قَالَ: فَإِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا
فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا.
رَوَاهُ الْبُخَارِيُّ.

8/8. ‘Abd Allāh b. ‘Umar رضي الله عنه narrated:

chapter: “The sermon during the days of Minā”, 2:620 §1654; & in *Kitāb al-‘Ilm* [The Book of Knowledge], chapter: “On the words of the Prophet ﷺ, ‘Many a person to whom something is conveyed may retain it better than the one who actually heard it’”, 1:37 §67. •Muslim in *al-Shaḥīḥ: Kitāb al-Qiṣāṣ wa al-Muḥāribīn wa al-Diyāt* [The Book of Pertaining to Oath, for Establishing the Responsibility of Murders Fighting, Requitel and Blood Money], chapter: “Blood shed, the honour and wealth are thickly forbidden”, 3:1305–1306 §1679.

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ: Kitāb al-Fitan* [The Book of Turmoils], chapter: “The words of the Prophet ﷺ, ‘Do not revert to being unbelievers after me, striking the necks of one another’”, 6:2594 §6668. •al-Ṭabarānī in *al-Mu‘jam al-awsaṭ*, 4:269 §4162.

“The Prophet ﷺ said in Minā, ‘Do you know what day this is?’ The Companions replied, ‘Allah and His Messenger know best.’ He said, ‘This is a sacred day. And do you know what land this is?’ They replied, ‘Allah and His Messenger know best.’ ‘This is a sacred land. And do you know what month this is?’ The Companions said, ‘Allah and His Messenger know best.’ He said, ‘This is a sacred month.’ He stated, ‘Allah has made your blood, property and honour sacred like the sacredness of this day in this month in this place.’”¹

Reported by al-Bukhārī.

٩/٩. عَنْ عَمْرِو بْنِ الْأَخْوَصِ أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ ﷺ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَرَ وَوَعِظَ ثُمَّ قَالَ: أَيُّ يَوْمٍ أَحْرَمُ أَيُّ يَوْمٍ أَحْرَمُ أَيُّ يَوْمٍ أَحْرَمُ؟ قَالَ: فَقَالَ النَّاسُ: يَوْمُ الْحُجِّ الْأَكْبَرِ، يَا رَسُولَ اللَّهِ. قَالَ: فَإِنَّ دِمَائَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا. أَلَا، لَا يَجْنِي جَانٍ إِلَّا عَلَى نَفْسِهِ وَلَا يَجْنِي وَالِدٌ عَلَى وَلَدِهِ وَلَا وَلَدٌ عَلَى وَالِدِهِ. أَلَا، إِنْ الْمُسْلِمُ أَخُو الْمُسْلِمِ فَلَيْسَ يَحِلُّ لِمُسْلِمٍ مِنْ أَخِيهِ شَيْءٌ إِلَّا مَا أَحَلَّ مِنْ نَفْسِهِ. أَلَا، وَإِنَّ كُلَّ رِبَا فِي الْجَاهِلِيَّةِ مَوْضُوعٌ. لَكُمْ رُؤُسُ أَمْوَالِكُمْ. لَا تَطْلُمُونَ وَلَا تُطْلَمُونَ غَيْرَ رَبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ. أَلَا، وَإِنَّ كُلَّ دَمٍ كَانَ فِي الْجَاهِلِيَّةِ مَوْضُوعٌ وَأَوَّلُ دَمٍ وَضِعَ مِنْ دِمَاءِ الْجَاهِلِيَّةِ دَمُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ؛ كَانَ مُسْتَرْضِعًا فِي بَنِي لَيْثٍ فَقَتَلَتْهُ هَذِلٌ.

أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٍ عِنْدَكُمْ أَلَا إِنْ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا؛ فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُوطِئَنَّ فُرْشَكُمْ

¹ Set forth by al-Bukhārī in *al-Shaḥīḥ: Kitāb al-ajj* [The Book of Pilgrimage], chapter: “The sermon during the days of Minā”, 2:620 §1655; & in *Kitāb al-Adab* [The Book of Good Manners], chapter: “On the words of Almighty Allah: ﴿O believers! Let no community ridicule another community﴾ [Q.49:11], 5:2247 §5696.

مَنْ تَكَرَّهُونَ وَلَا يَأْذَنُ فِي بُيُوتِكُمْ لَنْ تَكَرَّهُونَ. أَلَا، وَإِنَّ حَقَّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا
إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ
وَقَدْ رَوَاهُ أَبُو الْأَحْوَصِ عَنْ شَيْبِ بْنِ عَرْفَةَ.

9/9. 'Amr b. al-Aḥwaṣ reported that on the occasion of the Farewell Pilgrimage, Allah's Messenger ﷺ, after expressing his gratitude and praise to Allah, advised and exhorted, and he asked:

"Which day is the most sacred? Which day is the most sacred? Which day is the most sacred?" (He asked three times). The narrator reported: "So the people said: 'O Messenger of Allah! The day of *al-ajj al-Akbar* (the greatest day of Pilgrimage).'" Then the Prophet said: "Indeed, your blood, your wealth and your honour, this day upon you, is as sacred for you as the sacredness in this city and in this month of yours. Behold! None commits a crime but to harm himself. No father is responsible for the crime of his son, nor a son for a father. Beware! Indeed, the Muslim is the brother of the Muslim; for a Muslim, anything is unlawful for him from his brother until he himself made it lawful for him. Beware! All the usury from the period of ignorance is invalid for you; the principle is your wealth; neither you do wrong nor be wronged. As regards the case of usury of al-'Abbās b. 'Abd al-Muṭṭalib, all usury (together with the principal amount) has been voided. Beware! All retribution regarding cases of blood during the period of ignorance is annulled. The first case of blood retribution that I am making annulled among those of the time of ignorance is the blood of al- 'ārith b. 'Abd al-Muṭṭalib, who was nursed among *Banū Layth* and killed by Hudhayl.

Behold! I enjoin you to treat women well, for they are your helpers. Listen! There are rights for your women upon you and your rights upon your women, for they are not allowed to ruin your bedding nor permit anyone whom you dislike in your homes. And their rights upon you are that you provide them clothes, food (and abode as well)."¹

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 3:467 §1163. •Ibn Mājah in *al-Sunan*,

Reported by al-Tirmidhī and Ibn Mājah. Al-Tirmidhī said:
 “This is a fine authentic tradition and Abū al-Aḥwaṣ reported it
 on the authority of Shabīb b. Gharqada.”

١٠/١٠. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّ مِنْ وَرَطَاتِ الْأُمُورِ الَّتِي لَا مَحْرَجَ لِمَنْ
 أَوْقَعَ نَفْسَهُ فِيهَا، سَفَكَ الدَّمَ الْحَرَامَ بِغَيْرِ حِلٍّ.
 رَوَاهُ الْبُخَارِيُّ وَالْبَيْهَقِيُّ.

10/10. ‘Abd Allāh b. ‘Umar رضي الله عنهما said:

“Of the fatal matters—those in which one’s (lower) self is entangled
 and finds no slit from which to escape—is the act of shedding inviolable
 blood.”¹

Reported by al-Bukhārī and al-Bayhaqī.

١١/١١. وَفِي رِوَايَةٍ أَيْضًا عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ
 يَطُوفُ بِالْكَعْبَةِ، وَيَقُولُ: مَا أَطْيَبُكَ وَأَطْيَبَ رِيحِكَ، مَا أَعْظَمَكَ وَأَعْظَمَ حُرْمَتَكَ.
 وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، حُرْمَةُ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللَّهِ حُرْمَةً مِنْكَ مَالِهِ وَدَمِهِ، وَأَنْ
 نَظُنُّ بِهِ إِلَّا خَيْرًا.
 رَوَاهُ ابْنُ مَاجَهَ وَالطَّبْرَانِيُّ.

11/11. In another narration, ‘Abd Allāh b. ‘Umar رضي الله عنهما related:

“I saw Allah’s Messenger ﷺ circumambulating *Ka’ba* and saying:
 ‘How excellent you are and how sweet your smell is! How grand you
 are and how grand your sacredness is! By the One in Whose Hand is
 Muhammad’s soul, the inviolability of a believer’s property and blood
 is greater in the sight of God than your sacredness. We must think

1:594 §1851. •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:372 §9169.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-diyāt* [The Book of Blood Money], chapter: “Whoever Kills a Believer Intentionally, His Recompense Is Hell,” 6:2517 §6470. •al-Bayhaqī in *al-Sunan al-kubrā*, 8:21 §15637.

only well of a believer.”¹

Agreed upon by al-Bukhārī and Muslim.

قَالَ نَافِعٌ: وَنَظَرَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِلَى الْبَيْتِ أَوْ إِلَى الْكَعْبَةِ، فَقَالَ: مَا
أَعْظَمَكَ وَأَعْظَمَ حُرْمَتَكَ، وَالْمُؤْمِنُ أَعْظَمُ حُرْمَةً عِنْدَ اللَّهِ مِنْكَ.
رَوَاهُ التِّرْمِذِيُّ.

According to Nāfi^c رَضِيَ اللَّهُ عَنْهُ, one day ‘Abd Allāh b. ‘Umar رَضِيَ اللَّهُ عَنْهُمَا glanced at the Sacred House of Allah—*Ka‘ba*—and said:

“How grand you are and how grand your sacredness is! However, the inviolability of a true believer is greater in the sight of God than yours.”²

Reported by al-Tirmidhī.

١٢/١٢. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ — فِي رِوَايَةٍ طَوِيلَةٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ
الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعَرْضُهُ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

12/12. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, in a long narration:

“Allah’s Messenger ﷺ said: ‘The Muslim’s blood, his property and his honour are forbidden (and inviolable) for the other Muslim.’”³

¹ Set forth by •Ibn Mājah in *al-Sunan: Kitāb al-fitan* [The Book of Tribulations], chapter: “The Inviolability of a Believer’s Blood and Property”, 2:1297 §3932. •al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 2:396 §1568. Cited by •al-Mundhīrī in *al-Targhib wa al-tarhib*, 3:201 §3679.

² Set forth by •al-Tirmidhī in *al-Sunan: Kitāb al-birr wa al-ṣila* [The Book of Righteousness and Maintaining Good Relations with Relatives], chapter: “What has been related about honouring the believer”, 4:378 §2032.

³ Set forth by •Muslim in *al-Ṣaḥīḥ: Kitāb al-birr wa al-ṣila wa al-ādāb* [Piety, affinity and good manners], chapter: “The prohibition of wronging the Muslim, deserting him, and despising him, his goods, his blood and his wealth”, 4:1986 §2564. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:277 §7713. •‘Abd b. Ḥumayd in *al-Musnad*, 1:420 §1442. •al-Bayhaqī in *al-Sunan al-kubrā*, 6:92 §11276, &

Reported by Muslim and Ahmad.

وَفِي رِوَايَةٍ عَنْهُ عليه السلام، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ؛ عَرَضُهُ وَمَالُهُ وَدَمُهُ. التَّقْوَى هَاهُنَا. بِحَسَبِ أَمْرِي مِنْ الشَّرِّ أَنْ يَحْتَفِرَ أَخَاهُ الْمُسْلِمَ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ.

According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said:

“For every Muslim in relation to the Muslim, his blood, his property and his honour are forbidden and inviolable. (He said, pointing to his sacred heart:) Godwariness (pious devotion) is here! It is evil enough for a man to scorn his Muslim brother.”¹

Reported by Ahmad and al-Tirmidhī (and the wording is his).

١٣/١٣. عَنِ الْمُقَدَّادِ بْنِ الْأَسْوَدِ رضي الله عنه أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الْكُفَّارِ، فَقَاتَلَنِي، فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ، فَقَطَعَهَا، ثُمَّ لاذَ مِنِّي بِشَجَرَةٍ، فَقَالَ: أَسَلَّمْتُ لَكَ، أَفَأَقْتُلُكَ، يَا رَسُولَ اللَّهِ بَعْدَ أَنْ قَالَهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَقْتُلْهُ. قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهُ قَدْ قَطَعَ يَدِي، ثُمَّ قَالَ ذَلِكَ بَعْدَ أَنْ قَطَعَهَا، أَفَأَقْتُلُكَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَقْتُلْهُ. فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ.

in *Shu'ab al-īmān*, 5:280 §6660. •al-Daylamī in *Musnad al-Firdaws*, 2:470 §4002. Cited by •Ibn Rajab in *Jāmi' al-'ulūm wa al-ḥikam*, 1:326. •Ibn Hajar al-'Asqalānī in *Fath al-bārī*, 10:483.

¹ Set forth by •Ahmad b. anbal in *al-Musnad*, 4:168 §17570. •al-Tirmidhī in *al-Sunan: Kitāb al-birr wa al-ṣila* [The Book of Piety and Affinity], chapter: “What has come to us concerning the Muslim’s compassion for the Muslim”, 4:325 §1927. Cited by •Ibn Rajab in *Jāmi' al-'ulūm wa al-ḥikam*, 1:326. •al-Nawawī in *al-Adhkar*, p. 268 §1038, & in *Riyāḍ al-ṣāliḥīn*, p. 60 §234.

مُتَّفَقٌ عَلَيْهِ.

13/13. According to al-Miqdād b. al-Aswad ؓ,

“I said to Allah’s Messenger ﷺ, ‘What do you think, if I meet a man of the disbelievers (in the battlefield) and we fight and he strikes one of my hands with his sword and cuts it off and then (when he is under my strike) he takes refuge from me behind a tree and says, “I have surrendered to God (accepted faith)”?’ Should I kill him, O Allah’s Messenger, after he has said that?” Allah’s Messenger ﷺ said, ‘No. Do not kill him’. Then I said: ‘O Allah’s Messenger, he made the utterance after cutting my hand. So can I not kill him?’ Allah’s Messenger ﷺ said: ‘You cannot kill him. If you kill him, then he would be in your position [i.e., Muslim] before you killed him and you would be in his position [i.e., disbeliever] before he said that word which he said.’”¹

Agreed upon by al-Bukhārī and Muslim.

١٤ / ١٤. وَفِي رِوَايَةِ أُسَامَةَ بْنِ زَيْدٍ ؓ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ إِلَى الْحُرَقَةِ مِنْ جُهَيْنَةَ، فَصَبَّحْنَا الْقَوْمَ، فَهَزَمْنَاهُمْ، وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُمْ، فَلَمَّا عَشِينَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ. فَكَفَّ عَنْهُ الْأَنْصَارِيُّ، وَطَعَنَتْهُ بِرُحْجِي حَتَّى قَتَلْتُهُ. قَالَ: فَلَمَّا قَدِمْنَا، بَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ لِي: يَا أُسَامَةُ، أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ؟ قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا كَانَ مُتَعَوِّذًا. قَالَ: فَقَالَ: أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ؟ قَالَ: فَمَا زَالَ يُكْرِّرُهَا عَلَيَّ حَتَّى تَمَيَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ. مُتَّفَقٌ عَلَيْهِ.

14/14. According to Usāma b. Zayd ؓ:

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-maghāzī* [The Book of Military Expeditions], chapter: “On the Angels Being Present at the Battle of Badr”, 4:1474 §3794. •Muslim in *al-Ṣaḥīḥ: Kitāb al-īmān* [The Book of Faith], chapter: “On the Prohibition of Killing a Disbeliever He says, ‘There is no god but God’”, 1:95 §95. •Abū Dawūd in *al-Sunan: Kitāb al-jihād* [The Book of Jihad], chapter: “On which basis polytheists should be fought”, 3:45 §2644.

“Allah’s Messenger ﷺ dispatched us to fight against Huraqa, a branch of the Juhayna tribe, so we reached the tribesmen in the morning and defeated them. One of the Anṣār and I jointly caught up to a man of that tribe. When we overpowered him, he said, ‘There is no god but God’. Upon hearing this, the Anṣārī held back from him, but I stabbed him with my spear until I killed him. When we came back, the news had already reached the Prophet ﷺ, so he said to me, ‘O Usāma, did you kill him after he said, “There is no god but God”?’ I said, ‘O Messenger of God, he was merely seeking refuge. (He uttered the formula to save his life)!’ He said again, ‘Did you kill him after he said, “There is no god but God”?’ He kept repeating that to me, until I wished that I had not embraced Islam before that day!”¹

Agreed upon by al-Bukhārī and Muslim.

١٥/١٥. عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا أَوْ فِي سُوقِنَا وَمَعَهُ نَبَلٌ فَلْيُمْسِكْ عَلَى نَصَالِهَا — أَوْ قَالَ: فَلْيَقْبِضْ بِكَفِّهِ — أَنْ يُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ مِنْهَا شَيْءٌ.
مُتَّفَقٌ عَلَيْهِ.

15/15. Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ narrates from the Prophet ﷺ:

“When any one of you passes by our mosque or bazaar having an arrow with him, he should control its blade,” or said, “should hold it by his hand lest it should hurt any of the Muslims”.²

¹ Narrated by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-maghāzī* [The Book of Military Expeditions], chapter: “The Blessed Prophet’s Sending of Usāma b. Zayd to the Campsites of the Juhayna Tribe”, 4:1555 §4021, & *Kitāb al-diyāt* [The Book of Blood Money], chapter: “Regarding the Saying of God Most High, ‘And Whoever Saves the Life of One Person. . .’” [Qur’ān 5:32], 6:2519 §6478. •Muslim in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: “Prohibition of killing of an infidel after he says: ‘There is no god but God’”, 1:97 §94–97. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 11:56 §4751.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-fitan* [The Book of Tribulations], chapter: “The words of the Prophet ﷺ, ‘Whoever bears arms against us is not one of us’”, 6:2592 §6664. •Muslim in *al-Ṣaḥīḥ: Kitāb al-birr wa al-ṣila*

Agreed upon by al-Bukhārī and Muslim.

١٦/١٦. وَفِي رِوَايَةٍ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو الْقَاسِمِ رَضِيَ اللَّهُ عَنْهُ: مَنْ أَشَارَ إِلَى أَخِيهِ بِحَدِيدَةٍ، فَإِنَّ الْمَلَائِكَةَ تَلْعَنُهُ حَتَّى يَدَعُهُ، وَإِنْ كَانَ أَخَاهُ لِأَبِيهِ وَأُمِّهِ. رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ.

16/16. In another narration, according to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

“Abū al-Qāsim رَضِيَ اللَّهُ عَنْهُ said: ‘Whoever points a piece of iron [e.g., a gun] at his brother, the angels will curse him until he puts it down, even if he [the one at whom it is pointed] is his brother of the same father and mother.’”¹

Reported by Muslim and al-Tirmidhī.

١٧/١٧. وَفِي رِوَايَةٍ عَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُشِيرُ أَحَدُكُمْ إِلَى أَخِيهِ بِالسَّلَاحِ، فَإِنَّهُ لَا يَذَرِي أَحَدَكُمْ لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ، فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ. رَوَاهُ مُسْلِمٌ وَالحَاكِمُ.

17/17. In another narration, according to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

“Allah’s Messenger ﷺ said: ‘None of you should point a weapon at his brother, for he does not know perhaps the devil may draw it out

wa al-ādāb [The Book of Virtue, Good Manners and Joining of the Ties of Relationship], chapter: “He who goes in the mosque or in the bazaar or a place of gathering like it with a weapon would see that the spearhead does not harm anyone”, 4:2019 §2615. •Abū Dāwūd in *al-Sunan: Kitāb al-jihād* [The Book of Jihad], 3:31 §2587. Ibn Mājah in *al-Sunan: Kitāb al-adab* [The Book of Good Manners], 2:1241 §3778. •Ibn Khuzayma in *al-Shaḥīḥ*, 2:280 §1318. Abū Ya’lā in *al-Musnad*, 13:276 §7291.

¹ Set forth by •Muslim in *al-Shaḥīḥ: Kitāb al-birr wa al-ṣila wa al-ādāb* [The Book of Piety, Filial Duty and Good Manners], chapter: “On the Prohibition of Pointing a Weapon at Someone Else”, 4:2020 §2616. •al-Tirmidhī in *al-Sunan: Kitāb al-fitan* [The Book of Tribulations], chapter: “What has Come to Us Regarding the Muslim who Points a Weapon at His Brother”, 4:463 §2162. •al-Ḥākim in *al-Mustadrak*, 2:171 §2669. •Ibn Ḥibbān in *al-Shaḥīḥ*, 13:272 §5944. •al-Bayhaqī in *al-Sunan al-kubrā*, 8:23 §15649.

while it is in his hand, resulting in his falling into a pit of Hell (due to an unjust killing).”¹

Reported by Muslim and al- ĥakim.

١٨/١٨. وَفِي رِوَايَةٍ: عَنْ جَابِرٍ ؓ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَعَاطَى السَّيْفُ مَسْلُولاً.

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ.

18/18. In another narration, according to Jābir ؓ:

“Allah’s Messenger ﷺ forbade that an unsheathed sword be handed to someone else.”²

Reported by Abū Dāwūd and al-Tirmidhī (and the wording is his).

١٩/١٩. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ ؓ، يَذْكُرَانِ عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ اشْتَرَكُوا فِي دَمِ مُؤْمِنٍ، لَأَكْبَهُمُ اللَّهُ فِي النَّارِ. رَوَاهُ التِّرْمِذِيُّ وَالرَّبِيعُ وَالدَّيْلَمِيُّ.

19/19. According to Abū Sa‘īd al-Khudrī and Abū Hurayra ؓ, Allah’s Messenger ﷺ said:

“Even if all the inhabitants of the heavens and the earth gathered together to shed the blood of a single believer, God would cast them

¹ Set forth by •Muslim in *al-Ṣaḥīḥ: Kitāb al-birr wa al-ṣila wa al-ādāb* [The Book of Piety, Filial Duty and Good Manners], chapter: “On the Prohibition of Pointing a Weapon at Someone Else”, 4:2020 §2617. •al-Ĥākim in *al-Mustadrak*, 3:587 §6176. •al-Bayhaqī in *al-Sunan al-kubrā*, 8:23 §2617.

² Set forth by •Abū Dāwūd in *al-Sunan: Kitāb al-jihād* [The Book of Jihad], chapter: “What has Come to Us Regarding the Prohibition of Handing Someone an Unsheathed Sword”, 3:31 §2588. •al-Tirmidhī in *al-Sunan: Kitāb al-ḥitan* [The Book of Tribulation], chapter: “What has Come to Us Regarding the Prohibition of Handing Someone an Unsheathed Sword”, 4:464 §2163. •al-Ĥākim in *al-Mustadrak*, 4:322 §7785. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 13:275 §5946.

all into the Hellfire.”¹

Reported by al-Tirmidhī, al-Rabī^c and al-Daylamī.

وَفِي رِوَايَةٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَعَانَ عَلَى قَتْلِ مُؤْمِنٍ بِشَطْرِ كَلِمَةٍ، لَقِيَ اللَّهَ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: آيِسٌ مِنْ رَحْمَةِ اللَّهِ. رَوَاهُ ابْنُ مَاجَهٍ وَابْنُ أَبِي هَاشِمٍ.

Also in a report of Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah’s Messenger said:

“If anyone helps in the murder of a believer—even if with only a few words—he will meet God with the words written on his forehead: ‘hopeless of God’s mercy.’”²

Reported by Ibn Mājah and al-Bayhaqī.

٢٠ / ٢٠. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَزَوَالِ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ. رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهٍ.

20/20. According to ‘Abd Allāh b. ‘Amr رَضِيَ اللَّهُ عَنْهُ:

“Certainly, the passing away of the entire world is less in the sight of God than the murder of a single Muslim.”³

¹ Set forth by •al-Tirmidhī in *al-Sunan: Kitāb al-diyāt* [The Book of Blood Money], chapter: “The Legal Ruling Concerning Blood”, 4:17 §1398. •al-Rabī^c in *al-Musnad*, 1:292 §757. •al-Daylamī in *Musnad al-firdaws*, 3:361 §5089.

² Set forth by •Ibn Mājah in *al-Sunan: Kitāb al-Diyāt* [The Book of Blood Money], chapter: The Gravity of unjustly Killing a Muslim, 2:874 §2620. •al-Bayhaqī in *al-Sunan al-kubrā*, 8:22 §15646. •al-Rabī^c in *al-Musnad*, 1:368 §960.

³ Set forth by •al-Tirmidhī in *al-Sunan: Kitāb al-diyāt* [The Book of Blood Money], chapter: “What has Come to Us Concerning the Gravity of Killing a Believer”, 4:16 §1395. •al-Nasā’ī in *al-Sunan: Kitāb tahrīm al-dam* [The Book on the Prohibition of Bloodshed], chapter: “The Sanctity of Blood”, 7:82 §3987. •Ibn Mājah in *al-Sunan: Kitāb al-diyāt* [The Book of Blood Money],

Reported by al-Tirmidhī, al-Nasā'ī and Ibn Mājah.

وَفِي رِوَايَةٍ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَتْلُ الْمُؤْمِنِ أَعْظَمُ
عِنْدَ اللَّهِ مِنْ زَوَالِ الدُّنْيَا.
رَوَاهُ النَّسَائِيُّ وَالطَّبْرَانِيُّ.

Also in a report of Burayda رَضِيَ اللَّهُ عَنْهُ:

“Killing a believer is a more serious matter (a greater sin) in the sight of God than the destruction of the entire world”.¹

Reported by al-Nasā'ī and al-Ṭabarānī.

٢١/٢١. عَنْ هِشَامِ بْنِ حَكِيمٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ
يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا.
رَوَاهُ مُسْلِمٌ.

21/21. Hishām b. akīm narrated:

“I heard Allah’s Messenger ﷺ say: ‘Allah Most High will torment those who torture people in this world.’”²

Reported by Muslim.

٢٢/٢٢. عَنْ عَبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ سَمِعَهُ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ:
مَنْ قَتَلَ مُؤْمِنًا فَاغْتَبَطَ بِقَتْلِهِ، لَمْ يَقْبَلِ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا.
رَوَاهُ أَبُو دَاوُدَ وَالطَّبْرَانِيُّ.

chapter: “The Gravity of Killing a Muslim unjustly”, 2:874 §2619.

¹ Set forth by •al-Nasā'ī in *al-Sunan: Kitāb taḥrīm al-dam* [The Book on the Prohibition of Bloodshed], chapter: “The Sanctity of Blood”, 7:82–83 §3988–3990. •al-Ṭabarānī in *al-Mu'jam al-saghīr*, 1:355 §594. •al-Bayhaqī in *al-Sunan al-kubrā*, 8:22 §15647.

² Set forth by •Muslim in *al-Ṣaḥīḥ: Kitāb al-birr wa al-ṣila wa al-ādāb* [The Book of Piety, Filial Duty and Good Manners], chapter: “The Severe Divine Threat for Someone Who Punishes People unjustly,” 4:2018 §2613.

22/22. According to ‘Ubāda b. al-Ṣāmit رضي الله عنه, he heard Allah’s Messenger ﷺ say:

“God will not accept any act of worship, obligatory or supererogatory, from the one who unjustly attacks a Muslim and kills him”.¹

Reported by Abū Dāwūd and al-Ṭabarānī.

٢٣ / ٢٣. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا. رَوَاهُ الْبُخَارِيُّ وَابْنُ مَاجَهَ وَالْبَزَّازُ.

23/23. According to ‘Abd Allāh b. ‘Amr رضي الله عنه, the Prophet ﷺ said:

“Anyone who kills a non-Muslim citizen [*mu‘āhad*] will not smell the fragrance of Paradise, even though its fragrance can be smelt at a distance of forty years.”²

Reported by al-Bukhārī, Ibn Mājah and al-Bazzār.

قَالَ الْكَاشِمِيرِيُّ فِي شَرْحِ هَذَا الْحَدِيثِ: قَوْلُهُ ﷺ: ”مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ“ وَمُنْجُ الْحَدِيثِ: إِنَّكَ أَيُّهَا الْمُخَاطَبُ، قَدْ عَلِمْتَ مَا فِي قَتْلِ الْمُسْلِمِ مِنَ الْإِثْمِ، فَإِنَّ شَنَاعَتَهُ بَلَغَتْ مَبْلَغَ الْكُفْرِ، حَيْثُ أَوْجَبَ التَّخْلِيدَ. أَمَّا قَتْلُ مُعَاهِدٍ، فَأَيْضًا لَيْسَ بِهَيِّئٍ، فَإِنَّ قَاتِلَهُ أَيْضًا

¹ Narrated by •Abū Dāwūd in *al-Sunan: Kitāb al-fitan wa al-malāhim* [The Book of Tribulations and Battles], chapter: ‘The Gravity of Killing a Believer’, 4:103 §4270. •al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 2:266 §1311. •al-Mundhirī in *al-Targhib wa al-tarhib*, 3:203 §3691; and cited by •al-‘Asqalānī in *al-Dirāya*, 2:259; and •al-Shawkānī in *Nayl al-awṭār*, 7:197.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-jizya* [The Book of Taxation for Non-Muslims Living in an Islamic State], chapter: “The Sin of Someone Who Kills a Non-Muslim Citizen Without His Having Committed a Crime”, 3:1155 §2995. •Ibn Mājah in *al-Sunan: Kitāb al-diyāt* [The Book of Blood Money], chapter: “Someone Who Kills a Non-Muslim Citizen”, 2:896 §2686. •al-Bazzār in *al-Musnad*, 6:368 §2383.

لَا يَجِدُ رَائِحَةَ الْجَنَّةِ.

Commenting on this hadith—*anyone who kills a non-Muslim citizen will not smell the fragrance of Paradise*—Anwar Shāh Kāshmīrī writes in his book *Fayḍ al-Bārī*:

(As for) his (ﷺ) statement, “Anyone who kills a non-Muslim under treaty [*mu‘āhad*] will not smell the fragrance of Paradise, even though its fragrance can be smelt at a distance of forty years,” its essence, dear reader, can be expressed like this: You know the gravity of the sin of killing a Muslim—its odiousness has reached the point of disbelief—and it necessitates that [the killer abides in Hell] forever. As for killing a non-Muslim citizen [*mu‘āhad*], it is similarly no small matter, for the one who does it will not smell the fragrance of Paradise. (This also signifies the torment of Hell.)¹

٢٤ / ٢٤. وَفِي رِوَايَةٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو (رضي الله عنه)، قَالَ: قَالَ رَسُولُ اللَّهِ (ﷺ): مَنْ قَتَلَ قَتِيلًا مِنْ أَهْلِ الذِّمَّةِ لَمْ يَجِدْ رِيحَ الْجَنَّةِ، وَإِنْ رِيحُهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا. رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَاللَّفْظُ لَهُ، وَالْبَزَّازُ وَابْنُ الْجَارُودِ وَالْبَيْهَقِيُّ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ.

24/24. ‘Abd Allāh b. ‘Amr (رضي الله عنه) related that Allah’s Messenger (ﷺ) said:

“Anyone who kills a non-Muslim citizen will not smell the fragrance of Paradise, while its fragrance can be smelt at a distance of forty years.”²

¹ •Anwar Shāh Kāshmīrī, *Fayḍ al-Bārī ‘alā Ṣaḥīḥ al-Bukhārī*, 4:288.

² Set forth by •al-Nasā’ī in *al-Sunan: Kitāb al-qasāma* [The Book of Taking an Oath], chapter: “The Gravity of Killing A Non-Muslim Citizen,” 8:25 §4750; and in *al-Sunan al-Kubrā*, 4:221 §6952. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:186§6745. •al-Bazzār in *al-Musnad*, 6:361 §3273. •al-Ḥākim in *al-Mustadrak*, 2:137 §2580. •Ibn al-Jārūd in *al-Muntaqā*, 1:212 §834. •al-Bayhaqī in *al-Sunan al-kubrā*, 8:133 §16260.

Reported by Aḥmad, al-Nasā'ī (the wording is his), al-Bazzār, Ibn al-Jārūd, al-Hākim, al-Bayhaqī and cited by al-Mundhirī in *al-Targhīb wa al-tarhīb*. According to al-Hākim: "This is an authentic tradition."

وَفِي رِوَايَةِ الْقَاسِمِ بْنِ مُحَيَّمَةَ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَتَلَ رَجُلًا مِنْ أَهْلِ الذِّمَّةِ لَمْ يَجِدْ رِيحَ الْجَنَّةِ وَإِنْ رِيحُهَا لَيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ عَامًا.
رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَاللَّفْظُ لَهُ.

Qāsim b. Mukhaymira reported that he heard from a noble Companion of the Prophet ﷺ, who said:

"Anyone who kills a non-Muslim citizen under treaty [*mu'āhad*] will not smell the fragrance of Paradise, even though its fragrance can be smelt at a distance of seventy years."¹

Reported by Aḥmad and al-Nasā'ī and the wording is his.

٢٥/٢٥. وَفِي رِوَايَةِ أَبِي بَكْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ قَتَلَ نَفْسًا مُعَاهَدَةً بِغَيْرِ حِلِّهَا، فَحَرَامٌ عَلَيْهِ الْجَنَّةُ أَنْ يَشْمَ رِيحُهَا وَإِنْ رِيحُهَا لَيُوجَدُ مِنْ مَسِيرَةِ مِائَةِ عَامٍ.
رَوَاهُ النَّسَائِيُّ وَابْنُ حِبَّانَ وَعَبْدُ الرَّزَّاقِ وَالْبَزَّازُ وَالطَّبْرَانِيُّ.

25/25. Abū Bakra رضي الله عنه related that the Prophet ﷺ said:

"Anyone who unjustly kills a non-Muslim under treaty [*mu'āhad*] will be forbidden to smell the fragrance of Paradise, even though its fragrance can be smelt at a distance of a hundred years."²

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:237, 5:369 §§18097, 23177. •al-Nasā'ī in *al-Sunan: Kitāb al-qasāma* [The Book of Taking an Oath], chapter: "The Enormity of Murdering A Non-Muslim Citizen," 8:25 §4749; and in *al-Sunan al-kubrā*, 4:221 §6951. Cited by •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:204 §3695.

² Set forth by •al-Nasā'ī in *al-Sunan: Kitāb al-qasāma* [The Book of Taking

Reported by al-Nasā'ī, 'Abd al-Razzāq, Ibn Ḥibbān, al-Bazzār and al-Ṭabarānī.

٢٦/٢٦. وَفِي رِوَايَةٍ عَنْهُ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ قَتَلَ نَفْسًا مُعَاهِدَةً بِغَيْرِ حَقِّهَا، حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ أَنْ يَشُمَّ رِيحَهَا، وَرِيحُهَا يُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ.
رَوَاهُ الْحَاكِمُ وَابْنُ أَبِي شَيْبَةَ.

26/26. Abū Bakra رضي الله عنه also related that he heard Allah's Messenger ﷺ say:

"Allah has forbidden the fragrance of Paradise to him who unjustly kills a non-Muslim, even though its fragrance will be available at a distance of five hundred years."¹

Reported by al-Hākim and Ibn Abī Shayba.

٢٧/٢٧. وَفِي رِوَايَةٍ عَنْهُ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَتَلَ نَفْسًا مُعَاهِدَةً بِغَيْرِ حَقِّهَا لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ، وَإِنْ رَائِحَتُهَا تُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ.
رَوَاهُ الْحَاكِمُ، وَقَالَ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ.

27/27. Abū Bakra رضي الله عنه also related that Allah's Messenger ﷺ said:

"Anyone who unjustly kills a non-Muslim under treaty will not approach the fragrance of Paradise, even though its fragrance can be smelt at a distance of five hundred years."²

Reported by al-Hākim. According to al-Hākim: "This is an authentic tradition in conformity with the stipulation of

an Oath], chapter: "The Enormity of Murdering A Non-Muslim Citizen," 8:25 §4748; and in *al-Sunan al-kubrā*, 4:221 §6950. •'Abd al-Razzāq in *al-Muṣannaf*, 10:102 §18521. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 16:391 §8382. •al-Bazzār in *al-Musnad*, 9:138 §3696. •al-Ṭabarānī in *al-Mu'jam al-awsaṭ*, 1:207 §663.

¹ Set forth by •al-Ḥākim in *al-Mustadrak 'alā al-Ṣaḥīḥayn*, 1:105 §134. •Ibn Abī Shayba in *al-Muṣannaf*, 5:457 §27944.

² Set forth by •al-Ḥākim in *al-Mustadrak 'alā al-Ṣaḥīḥayn*, 1:105 §133.

Muslim.”

٢٨/٢٨. عَنْ خَالِدِ بْنِ الْوَلِيدِ رضي الله عنه، قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ خَيْبَرَ، فَأَسْرَعَ النَّاسُ فِي حَظَائِرِ يَهُودَ، فَأَمَرَنِي أَنْ أُنَادِيَ: الصَّلَاةُ. ... ثُمَّ قَالَ: أَيُّهَا النَّاسُ، إِنَّكُمْ قَدْ أَسْرَعْتُمْ فِي حَظَائِرِ يَهُودَ. أَلَا! لَا تَحِلُّ أَمْوَالُ الْمُعَاهِدِينَ إِلَّا بِحَقِّهَا.
رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالشَّيْبَانِيُّ وَابْنُ زُنَجَوَيْهِ.

28/28. Khālid b. al-Walīd رضي الله عنه said:

“We fought in the Battle of Khaybar [showing great *esprit de corps* owing to being] in the companionship of Allah’s Messenger ﷺ and [as victory loomed] some people hastened to enter the compounds of the Jews. The Prophet ﷺ then ordered me to deliver the call to prayer ... then he said, ‘O people! You have hastened to enter the compounds of the Jews. Beware! The property of the non-Muslim citizens is not lawful to you except that which is due.’”¹

Reported by Aḥmad, Abū Dāwūd, al-Shaybānī and Ibn Zanjawayh.

٢٩/٢٩. وَفِي رِوَايَةٍ عَنْهُ رضي الله عنه، عَنِ النَّبِيِّ ﷺ: أَلَا! وَإِنِّي أَحَرَّمُ عَلَيْكُمْ أَمْوَالَ الْمُعَاهِدِينَ بِغَيْرِ حَقِّهَا.
رَوَاهُ الطَّبْرَانِيُّ.

29/29. Khālid b. al-Walīd رضي الله عنه also reported that the Prophet ﷺ said:

“Beware! I forbid you to take the wealth of the non-Muslim citizens unjustly.”²

Reported by al-Ṭabarānī.

¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:89 §16862. •Abū Dāwūd in *al-Sunan: Kitāb al-aṭʿima* [The Book of Foodstuffs], chapter: “The Unlawfulness of Eating Beasts of Prey,” 3:356 §3806. •al-Shaybānī in *al-Āḥād wa al-mathānī*, 2:29 §703. •Ibn Zanjawayh in *Kitāb al-amwāl*, p. 379 §618.

² Set forth by •al-Ṭabarānī in *al-Muʿjam al-kabīr*, 4:III §3828. •Ibn Zanjawayh in *Kitāb al-amwāl*, p. 380 §619.

وَفِي رِوَايَةٍ عَنْهُ ﷺ: حَرَّمَ رَسُولُ اللَّهِ يَوْمَ خَيْبَرَ أَمْوَالَ الْمُعَاهِدِينَ.
رَوَاهُ الدَّارَقُطْنِيُّ.

Also in a report of him:

“On the day of Khaybar, Allah’s Messenger ﷺ forbade seizing the wealth of the non-Muslim citizens.”¹

Reported by al-Dāraqutnī.

٣٠/٣٠. عَنْ عَاصِمٍ يَعْنِي ابْنَ كُلاَيْبٍ عَنْ أَبِيهِ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَأَصَابَ النَّاسَ حَاجَةٌ شَدِيدَةٌ وَجَهْدٌ، وَأَصَابُوا غَنَاءً، فَانْتَهَبُوهَا. فَإِنَّ قُدُورَنَا لَتَغْلِي إِذَا جَاءَ رَسُولُ اللَّهِ ﷺ يَمْشِي عَلَى قَوْسِهِ، فَأَكْفَأُ قُدُورَنَا بِقَوْسِهِ، ثُمَّ جَعَلَ يَرْمِلُ اللَّحْمَ بِالتُّرَابِ، ثُمَّ قَالَ: إِنَّ النُّهْبَةَ لَيْسَتْ بِأَحَلَّ مِنَ السَّمِيَةِ أَوْ إِنْ السَّمِيَةِ لَيْسَتْ بِأَحَلَّ مِنَ النُّهْبَةِ.
رَوَاهُ أَبُو دَاوُدَ وَالتَّبَهَقِيُّ.

30/30. ‘Āṣim b. Kulayb narrated on the authority of his father that one of the Anṣār related:

“We set out on a journey with Allah’s Messenger ﷺ. The people were suffering from hunger and were in need, so they (forcibly) took some goats (without permission, slaughtered and started cooking them). The pots were boiling when the Messenger of Allah ﷺ came over, holding his bow, and he started turning our pans upside down with the bow and mixing the meat with the soil. Then he said, ‘Eating stolen food is not less unlawful than eating carrion,’ or (he said): ‘Carrion is not more unlawful than plunder!’”²

Reported by Abū Dāwūd and al-Bayhaqī.

¹ Set forth by •al-Dāraqutnī in *al-Sunan*, 4:287 §63.

² Set forth by •Abū Dāwūd in *al-Sunan: Kitāb al-jihād* [The Book of Jihad], 3:66 §2705. •al-Bayhaqī in *al-Sunan al-kubrā*, 9:61 §17789.

٣١/٣١. وَفِي رِوَايَةِ الْعِرْبَاضِ بْنِ سَارِيَةَ السُّلَمِيِّ قَالَ: نَزَلْنَا مَعَ النَّبِيِّ ﷺ خَيْبَرَ وَمَعَهُ مِنْ مَعَهُ مِنْ أَصْحَابِهِ، وَكَانَ صَاحِبُ خَيْبَرَ رَجُلًا مَارِدًا مُنْكَرًا، فَأَقْبَلَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ، أَلَكُمْ أَنْ تَذْبَحُوا حُمْرَنَا، وَتَأْكُلُوا ثَمَرَنَا وَتَضْرِبُوا نِسَاءَنَا، فَعَصَبَ يَغْنِي النَّبِيُّ ﷺ وَقَالَ: يَا ابْنَ عَوْفٍ، ازْكَبْ فَرَسَكَ. ثُمَّ نَادَى: أَلَا إِنَّ الْجَنَّةَ لَا تَحِلُّ إِلَّا لِمُؤْمِنٍ، وَأَنْ اجْتَمِعُوا لِلصَّلَاةِ. قَالَ: فَاجْتَمَعُوا، ثُمَّ صَلَّى بِهِمُ النَّبِيُّ ﷺ، ثُمَّ قَامَ، فَقَالَ: أَيْحَسَبُ أَحَدُكُمْ مُكِنًّا عَلَى أَرِيكَتِهِ قَدْ يَطْنُ أَنَّ اللَّهَ لَمْ يُحَرِّمْ شَيْئًا إِلَّا مَا فِي هَذَا الْقُرْآنِ؟ أَلَا وَإِنِّي، وَاللَّهِ، قَدْ وَعَظْتُ وَأَمَرْتُ وَنَهَيْتُ عَنْ أَشْيَاءٍ إِنَّمَا لِحِثْلِ الْقُرْآنِ أَوْ أَكْثَرُ. وَإِنَّ اللَّهَ ﷻ لَمْ يَحِلَّ لَكُمْ أَنْ تَدْخُلُوا بُيُوتَ أَهْلِ الْكِتَابِ إِلَّا بِإِذْنٍ، وَلَا ضَرْبَ نِسَائِهِمْ، وَلَا أَكْلَ ثَمَرِهِمْ.

رَوَاهُ أَبُو دَاوُدَ وَابْنُ أَبِي شَيْبَةَ.

31/31. 'Irbād b. Sāriya al-Sulamī ʿ said:

"We disembarked at Khaybar with the Prophet ﷺ and many of his Companions were with him. One of the chiefs of Khaybar who was arrogant and contentious came to the Prophet ﷺ and asked: 'Is it fair that you slaughter our donkeys, eat our fruits, and beat our women?'" The Prophet ﷺ became annoyed and said: 'O Ibn 'Awf! Ride your steed and declare that Paradise is only for the believers, and that they should gather for Prayer.' They all gathered, and the Prophet ﷺ led them in prayer, stood up, and said: 'Does any of you recline on his couch and imagine that Allah has not forbidden anything save that which has been mentioned in the Qur'ān? Beware, by Allah, I have exhorted, issued commands and forbade various matters. They are as numerous as what is found in the Qur'ān (and hold veracity in the same way) or more (as interpreted and explained). Allah has not permitted you to enter the houses of the People of the Book without permission, or to beat their women, or to eat their fruit.'"¹


¹ Set forth by •Abū Dāwūd in *al-Sunan: Kitāb al-kharāj wa al-imāra wa al-fay'* [The Book of Land Tax, Leadership and the Spoils Acquired without

Reported by Abū Dāwūd and al-Bayhaqī.

TRADITIONS OF THE COMPANIONS AND PIOUS SCHOLARS OF EARLY TIMES


عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: حَدَّثْتُ، أَنَّ أَبَا بَكْرٍ بَعَثَ جُيُوشًا إِلَى الشَّامِ،
فَخَرَجَ يَتَّبِعُ يَزِيدَ بْنَ أَبِي سُفْيَانَ، فَقَالَ: إِنِّي أُوصِيكَ بِعَشْرِ: لَا تَقْتُلَنَّ صَبِيًّا،
وَلَا امْرَأَةً، وَلَا كَبِيرًا هَرِمًا، وَلَا تَقْطَعَنَّ شَجَرًا مُثْمِرًا، وَلَا تُحْرِقَنَّ عَامِرًا،
وَلَا تَغْفِرَنَّ شَاةً وَلَا بَعِيرًا إِلَّا لِمَا كَلَيْتَ، وَلَا تُغْرِقَنَّ نَخْلًا، وَلَا تُحْرِقَنَّ، وَلَا
تَغْلُلْ، وَلَا تَجْبُنْ.

رَوَاهُ مَالِكٌ وَابْنُ أَبِي شَيْبَةَ وَاللَّفْظُ لَهُ.

Yahyā b. Saʿīd states that he was told that while seeing off the Muslim forces for Syria, Abū Bakr al-Ṣiddīq  came to Yazīd b. Abī Sufyān and told him:

“I command you to observe ten things: Do not kill a young child, a woman or an elderly infirm man. Do not cut down fruit-bearing trees or demolish buildings. Do not slaughter a sheep or a camel except for food. Do not drown or burn date-palm trees. And do not steal from the war booty or show cowardice.”¹

Reported by Mālik and Ibn Abī Shayba (the wording is his).

وَفِي رِوَايَةِ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ أَبَا بَكْرٍ  لَمَّا بَعَثَ الْجُنُودَ
نَحْوَ الشَّامِ، يَزِيدَ بْنَ أَبِي سُفْيَانَ وَعَمْرُو بْنُ الْعَاصِ وَشَرَحِبِيلَ بْنَ حَسَنَةَ
قَالَ ... ثُمَّ جَعَلَ يُوصِيهِمْ، فَقَالَ: ... وَلَا تُفْسِدُوا فِي الْأَرْضِ، وَلَا

Fighting], 3:170 §3050. •al-Bayhaqī in *al-Sunan al-kubrā*, 9:204 §18508. •Ibn ʿAbd al-Barr in *al-Tamhīd*, 1:149.

¹ Set forth by •Mālik in *al-Muwatṭāʾ*, 2:447 §965. •Ibn Abī Shayba in *al-Muṣannaf*, 6:483 §33121.

تَعْصُوا مَا تُؤْمَرُونَ ... وَلَا تُغْرِقَنَّ نَخْلًا وَلَا تُحْرِقْنَهَا، وَلَا تَعْمُرُوا بَيْمَةً
وَلَا شَجَرَةً تُثْمِرُ، وَلَا تَهْدُمُوا بَيْعَةً، وَلَا تَقْتُلُوا الْوِلْدَانَ وَلَا الشُّيُوخَ وَلَا
النِّسَاءَ. وَسَتَجِدُونَ أَقْوَامًا حَبَسُوا أَنْفُسَهُمْ فِي الصَّوَامِعِ، فَدَعَوْهُمْ، وَمَا
حَبَسُوا أَنْفُسَهُمْ لَهُ.

رَوَاهُ مَالِكٌ وَعَبْدُ الرَّزَّاقِ وَالْبَيْهَقِيُّ وَاللَّفْظُ لَهُ.

According to Sa'īd b. al-Musayyib رضي الله عنه, Abū Bakr al-Ṣiddīq رضي الله عنه said while sending the troops to Syria under the leadership of Yazīd b. Abī Sufyān, 'Amr b. al-ʿĀṣ and Shurahbīl b. asana:

"Neither sow corruption in the land nor defy what you are commanded to do. Do not drown or burn date-palm trees. Do not kill any animal. Do not cut down a fruit-bearing tree. Do not demolish a church. And do not kill any children or old people or women. Soon you shall come upon people who have secluded themselves in cloisters; you must leave them to engage in that for which they have secluded themselves."¹

Reported by Mālik, 'Abd al-Razzāq and al-Bayhaqī (the wording is his).

وَفِي رِوَايَةِ رَادِ الْهِنْدِيِّ: وَلَا مَرِيضًا وَلَا رَاهِبًا.

And in one version, al-Hindī added the following words:

"Do not kill a sick person or a priest."²

وَفِي رِوَايَةِ ابْنِ عُمَرَ رضي الله عنه قَالَ أَبُو بَكْرٍ الصِّدِّيقُ لِيَزِيدَ بْنِ أَبِي سُفْيَانَ: وَلَا
تَهْدُمُوا بَيْعَةً ... وَلَا تَقْتُلُوا شَيْخًا كَبِيرًا، وَلَا صَبِيًّا وَلَا صَغِيرًا وَلَا امْرَأَةً.

¹ Set forth by •Mālik in *al-Muwattā*, 2:448 §966. •'Abd al-Razzāq in *al-Muṣannaf*, 5:199. •al-Bayhaqī in *al-Sunan al-kubrā*, 9:85. Cited by •al-Hindī in *Kanz al-ummāl*, 1:296. •Ibn Qudāma in *al-Mughnī*, 8:451-452, 477 §17904.

² Cited by •al-Hindī in *Kanz al-ummāl*, 4:474 §11409.

ذَكَرَهُ الْهِنْدِيُّ.

According to ‘Abd Allāh b. ‘Umar رضي الله عنه, Abū Bakr al-Ṣiddīq رضي الله عنه said to Yazīd b. Abī Sufyān:

“Do not demolish the cloisters, do not kill any old man or infant or a young child or woman.”¹

Related by al-Hindī.

قَالَ الْأَوْزَاعِيُّ: وَنَهَى أَبُو بَكْرٍ الصَّدِيقُ أَنْ يَقْطَعَ شَجَرًا مُثْمِرًا أَوْ
يُحَرِّبَ عَامِرًا، وَعَمِلَ بِذَلِكَ الْمُسْلِمُونَ بَعْدَهُ.
رَوَاهُ التِّرْمِذِيُّ.

Al-Awzā‘ī said:

“Abū Bakr al-Ṣiddīq رضي الله عنه forbade people from cutting down fruit-bearing trees or destroying buildings [during war]—and the Muslims abided by his instructions after that.”²

Reported by al-Tirmidhī.

وَفِي رِوَايَةٍ: كَتَبَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ،
وَقَالَ: وَامْنَعِ الْمُسْلِمِينَ مِنْ ظُلْمِهِمْ وَالْإِضْرَارِ بِهِمْ وَأَكْلِ أَمْوَالِهِمْ إِلَّا
بِحِلِّهَا.

ذَكَرَهُ أَبُو يُوسُفَ.

In another narration, the letter ‘Umar b. al-Khaṭṭāb رضي الله عنه wrote to Abū ‘Ubayda b. al-Jarrāh رضي الله عنه, the Governor of Syria, contained:

“[In your capacity as Governor] see to it that you prohibit the Muslims [under your command] from oppressing them

¹ Ibid., 4:475 §11411.

² Set forth by al-Tirmidhī in *al-Sunan: Kitāb al-siyar* [The Book of Military Expeditions], 4:122 §152.

[the non-Muslim citizens], harming them or illegally eating up their wealth, except what is lawful.”¹

Related by Abū Yūsuf.

وَفِي رِوَايَةٍ، قَالَ عَلِيٌّ عليه السلام: إِنَّمَا بَدَلُوا الْجَزِيَّةَ لِتَكُونَ دِمَاؤُهُمْ كَدِمَائِنَا
وَأَمْوَالُهُمْ كَأَمْوَالِنَا.
ذَكَرَهُ ابْنُ قُدَامَةَ.

In one tradition, ‘Alī b. Abī Ṭalib عليه السلام said:

“The non-Muslim citizens pay the tax² so that their blood and property should be as inviolable as ours.”³

Related by Ibn Qudāma.

قَالَ الْإِمَامُ النَّوَوِيُّ الشَّافِعِيُّ فِي شَرْحِهِ: فَإِنَّ مَالَ الذَّمِّيِّ وَالْمُعَاهِدِ
وَالْمُرْتَدِّ فِي هَذَا كَمَالِ الْمُسْلِمِ.

Imam Yahyā b. Sharaf al-Nawawī writes:

“In this context, the wealth of the non-Muslim citizen, the non-Muslim under the agreement of protection and even the apostate is certainly like that of a Muslim.”⁴

قَالَ الْإِمَامُ ابْنُ قُدَامَةَ الْحَنْبَلِيُّ: فَإِنَّ الْمُسْلِمَ يَقْطَعُ بِسَرِقَةِ مَالِهِ.

Imam Ibn Qudāma al-Ḥanbalī said:

“Indeed, the prescribed punishment shall be enforced if a Muslim happens to steal the possessions of a non-Muslim.”⁵

¹ Cited by •Abū Yūsuf in *al-Kharāj*, p. 141.

² A tax levied on the non-Muslim citizens of an Islamic state in lieu of military service.

³ Cited by •Ibn Qudāma in *al-Mughnī*, 9:181. •al-Zayla‘ī in *Naṣb al-rāya*, 3:381.

⁴ •Al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim*, 12:7.

⁵ •Ibn Qudāma, *al-Mughnī*, 9:112.

قَالَ الْإِمَامُ أَبُو مُحَمَّدٍ ابْنُ حَزْمٍ الظَّاهِرِيُّ: لَا خِلَافَ فِي أَنَّ الْمُسْلِمَ يُقَطَّعُ إِنْ سَرَقَ مِنْ مَالِ الذَّمِّيِّ وَالْمُسْتَأْمِنِ.

Imam Abū Muhammad Ibn Ḥazm al-Zāhiri holds:

There is no disagreement on subjecting a Muslim to the prescribed punishment if he steals the possessions of a non-Muslim citizen.”¹

قَالَ الْإِمَامُ ابْنُ رُشْدٍ الْمَالِكِيُّ: فَإِنَّهُمْ اعْتَمَدُوا عَلَى إِجْمَاعِ الْمُسْلِمِينَ، أَنَّ يَدَ الْمُسْلِمِ تُقَطَّعُ إِذَا سَرَقَ مِنْ مَالِ الذَّمِّيِّ.

Imam Ibn Rushd al-Mālikī said:

“There is a consensus on the prescribed punishment that it shall be awarded to the Muslim who steals the possessions of a non-Muslim citizen.”²

وَقَالَ الْإِمَامُ الْحَصَكْفِيُّ الْحَنَفِيُّ: وَيَضْمَنُ الْمُسْلِمُ قِيَمَةَ خَمْرِهِ وَخِنْزِيرِهِ إِذَا أَتْلَفَهُ.

Imam al-Ḥaṣkafī al-Hanafī has observed:

“The Muslim who destroys his [the Christian’s] wine and pork is legally responsible for paying for it.”³

وَذَكَرَ الْقُرَافِيُّ الْمَالِكِيُّ: وَكَذَلِكَ حَكَى ابْنُ حَزْمٍ فِي «مَرَاتِبِ الْإِجْمَاعِ» لَهُ: أَنَّ مَنْ كَانَ فِي الذِّمَّةِ وَجَاءَ أَهْلُ الْحَرْبِ إِلَى بِلَادِنَا يَقْصِدُونَهُ، وَجَبَ عَلَيْنَا أَنْ نَخْرُجَ لِقِتَالِهِمْ بِالْكُرَاعِ وَالسَّلَاحِ، وَنَمُوتَ دُونَ ذَلِكَ.

Imam al-Qurāfī al-Mālikī writes that Ibn Ḥazm has described in his book *Marātib al-ijmāʿ*:

¹ • Ibn Ḥazm, *al-Muḥallā*, 10:351.

² • Ibn Rushd al-Mālikī, *Bidāyat al-mujtahid*, 2:299.

³ • Al-Ḥaṣkafī, *al-Durr al-mukhtār*, 2:223. • Ibn ʿĀbidīn al-Shāmī, *Radd al-muḥtār*, 3:273.

“Indeed for the *dhimmi*s (non-Muslim citizens), it is binding on our Islamic state that, for the protection of non-Muslim citizens, we wage war with military might against those combatants who aggress against them, even though our troops may die (in fighting against the aggressors)”.¹

وَذَكَرَ الْقُرَافِيُّ الْمَالِكِيُّ أَيْضًا: إِنَّ عَقْدَ الذِّمَّةِ لَمَّا كَانَ عَقْدًا عَظِيمًا،
فَيُوجِبُ عَلَيْنَا حُقُوقًا لَهُمْ مِنْهَا مَا حَكَى ابْنُ حَزْمٍ فِي «مَرَاتِبِ الْإِجْمَاعِ».
وَنَجْعَلُهُمْ فِي جَوَارِنَا وَفِي حَقِّ رَبِّنَا وَفِي ذِمَّةِ اللَّهِ تَعَالَى وَذِمَّةِ رَسُولِ اللَّهِ ﷺ
وَذِمَّةِ دِينِ الْإِسْلَامِ.

وَالَّذِي إِجْمَاعُ الْأُمَّةِ عَلَيْهِ أَنَّ مَنْ كَانَ فِي الذِّمَّةِ وَجَاءَ أَهْلُ الْحَرْبِ
إِلَى بِلَادِنَا يَقْصِدُونَهُ، وَجَبَ عَلَيْنَا أَنْ نَخْرُجَ لِقَاتِهِمْ بِالْكَرَاعِ وَالسَّلَاحِ،
وَنَمُوتُ دُونَ ذَلِكَ صَوْنًا لِمَنْ هُوَ فِي ذِمَّةِ اللَّهِ تَعَالَى وَذِمَّةِ رَسُولِهِ ﷺ.
فَإِنَّ تَسْلِيمَهُ دُونَ ذَلِكَ إِهْمَالٌ لِعَقْدِ الذِّمَّةِ.

وَمِنْهَا أَنْ مَنْ اعْتَدَى عَلَيْهِمْ وَلَوْ بِكَلِمَةٍ سُوِّءٍ أَوْ غِيْبَةٍ فِي عَرْضِ
أَحَدِهِمْ أَوْ نَوْعٍ مِنْ أَنْوَاعِ الْأَذْيَةِ أَوْ أَعَانَ عَلَى ذَلِكَ، فَقَدْ ضَيَّعَ ذِمَّةَ اللَّهِ
تَعَالَى وَذِمَّةَ رَسُولِهِ.


Imam al-Qarāfī al-Mālikī has also demonstrated:

The *dhimma* contract concluded with the non-Muslims is a great treaty that establishes certain rights they have upon us. Some of these rights are those which Ibn Ḥazm has described in his book *Marātib al-ijmāʿ*.^c Hence, we keep the non-Muslim citizens protected in our proximity under the bountiful obligation of their rights prescribed by our Lord, Almighty Allah, the Messenger of God ﷺ and the religion of Islam.

There exists among *Umma* a consensus on it. Indeed,

¹ • al-Qurāfī, *al-Furūq*, 3:29.

when the *dhimmīs* (non-Muslim citizens) are there and the aggressing combatants intrude into the boundaries of our state with the intention to commit aggression against them, it is incumbent upon the Islamic state to fight (against the aggressors) with troops and military arsenal, even if (while fighting, the soldiers) lay down their lives. (The state is) to protect the Non-Muslim citizens, for they are under the bountiful obligation of Allah and His Messenger. Handing them over to the aggressing combatants without fighting a defensive war will be in sheer negligence of and indifference to the *dhimma* contract.

One of the rights of the Non-Muslim citizens is also that if an individual aggresses against the Non-Muslim citizens—even if defaming someone by an evil word, through backbiting, afflicting with torture or supporting someone against them—he will render the bountiful obligation of Allah and His Messenger  null and void.¹

¹ •al-Qurāfi, *al-Furūq*, 3:29.

تَكْرِيمُ الْإِنْسَانِ

SECTION 2

DIGNIFYING HUMAN BEINGS

QUR'ĀN

١. ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾

1. *«And We have indeed honoured the children of Adam and provided them with (means of transport) over the land and in the sea (i.e., in the cities, deserts, rivers and oceans) and bestowed upon them sustenance out of clean and pure things. And We have exalted them above most of Our creation by conferring on them superiority.»*¹

٢. ﴿مِنَ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ﴾

2. *«On account of this, We prescribed (this commandment in the Torah sent down) to the Children of Israel that whoever killed a person (unjustly), except as a punishment for murder or for (spreading) disorder in the land, it would*

¹ Qur'ān, 17:70.

be as if he killed all the people (of society); and whoever (saved him from unjust murder and) made him survive, it would be as if he saved the lives of all the people (of society, i.e., he rescued the collective system of human life). And indeed, Our Messengers came to them with evident signs. Yet, even after that, the majority from amongst these people are certainly those who commit excesses in the land. ﴿¹

٣. ﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ
وَأَيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ ۖ وَلَا تَقْتُلُوا النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾

3. Say: 'Come, I will recite to you those things which your Lord has forbidden to you: Do not set up anything as a partner with Him; be morally excellent with parents; and do not kill your children owing to poverty. We alone give you sustenance and (will provide for) them as well. And do not draw near to shameful deeds (whether) open or hidden. And do not kill the soul whose (killing) Allah has forbidden, except when it is rightfully due (according to law in self-defence against disruption and whilst combating terrorism). It is these (injunctions) He has enjoined upon you so that you may apply reason. ﴿²

٤. ﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ

كُلِّ شَيْءٍ حَسِيرًا﴾

4. And when you are honoured with (a word of) greeting, then (in reply) greet with a better (salutation) or (at least) reciprocate (in the same words). Surely, Allah takes account

¹ Ibid., 5:32.

² Ibid., 6:151.

of everything.﴾¹

٥. ﴿فَإِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ۖ وَإِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ۖ كَلَّا بَلْ لَا تَكْفُرُونَ ۖ الْيَتِيمَ ۖ وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْمَسْكِينِ ۖ وَتَأْكُلُونَ الثَّرَاثَ أَكْلًا لَّمًّا ۖ وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ۖ﴾

5. *‘But as for man, when his Lord tests him (by providing him pleasure and comfort) and honours him and gives him bounties, he says: ‘My Lord has honoured me.’ But when He tries him (by afflicting him with pain and discomfort) and limits his means of sustenance, he says: ‘My Lord has humiliated me.’ No indeed! But (the truth is that after you gain honour and good fortune), you do not give honour and care to orphans. Nor do you inspire one another (in society) to promote the feeding of the destitute (i.e., the poor and the needy). And you lay hand on the inherited wealth and devour it (yourselves and do not pay the poverty-stricken their due). And you love wealth and riches inordinately.﴾²*

٦. ﴿وَالَّتَيْنِ وَالزَّيْتُونِ ۖ وَطُورِ سِينِينَ ۖ وَهَٰذَا الْبَلَدِ الْأَمِينِ ۖ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۖ﴾

6. *‘By the fig and by the olive! And by (Mount) Tūr of Sinai! And by this city of peace (Mecca)! Indeed, We have created man in the best constitution (equipoised in the finest proportion).﴾³*

¹ Ibid., 4:86.

² Ibid., 89:15-20.

³ Ibid., 95:1-4.

HADITH

٣٢/٣٢. عَنْ الْمَعْرُورِ بْنِ سُوَيْدٍ قَالَ: لَقِيتُ أَبَا ذَرٍّ بِالرَّبَذَةِ، وَعَلَيْهِ حُلَّةٌ، وَعَلَى غَلَامِهِ حُلَّةٌ. فَسَأَلْتُهُ عَنْ ذَلِكَ، فَقَالَ: إِنِّي سَابَيْتُ رَجُلًا فَعَيَّرْتُهُ بِأُمِّهِ، فَقَالَ لِي النَّبِيُّ ﷺ: يَا أَبَا ذَرٍّ، أَعَيَّرْتَهُ بِأُمِّهِ؟ إِنَّكَ أَمْرٌ فِيكَ جَاهِلِيَّةٌ! إِخْوَانُكُمْ خَوْلُكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ. فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تَكْلَفُوهُمْ مَا يَغْلِبُهُمْ. فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ. مُتَّفَقٌ عَلَيْهِ.

32/32. According to al-Ma'rūr b. Suwayd:

"At al-Rabadha (a place), I met Abū Dharr, and his slave was wearing clothes similar to him. I asked about the reason for it. He replied, 'I called a person bad names and reproached him of his mother.' So, the Prophet said to me, 'O Abū Dharr! You reproached him of his mother; you still have the influence of ignorance left in you! Your slaves are your brothers and Allah has put them under your command. Hence, whatever you eat, you feed them the same, and clothe them the same that you wear. Do not trouble them for (doing) things beyond their capacity (power), and if you do so, then help them.'"¹

Agreed upon by al-Bukhārī and Muslim.

٣٣/٣٣. عَنْ شَهَابِ بْنِ عَبَّادٍ، أَنَّهُ سَمِعَ بَعْضَ وَفِدِ عَبْدِ الْقَيْسِ وَهُمْ يَقُولُونَ: قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ فَاشْتَدَّ فَرْحُهُمْ بِنَا. فَلَمَّا انْتَهَيْنَا إِلَى الْقَوْمِ أَوْسَعُوا لَنَا، فَقَعَدْنَا. فَحَرَّبَ بِنَا النَّبِيُّ ﷺ، وَدَعَا لَنَا، ثُمَّ نَظَرَ إِلَيْنَا فَقَالَ: مَنْ سَيِّدُكُمْ وَزَعِيمُكُمْ؟ فَأَشْرَنَا بِأَجْمَعِنَا إِلَى الْمُنْذِرِ بْنِ عَائِدٍ، فَقَالَ النَّبِيُّ ﷺ: أَهَذَا الْأَشْجُ؟ وَكَانَ أَوَّلَ يَوْمٍ وَضِعَ عَلَيْهِ هَذَا الْإِسْمُ بِضَرْبَةِ لَوْجِهِ بِحَافِرِ حِمَارٍ. قُلْنَا: نَعَمْ، يَا رَسُولَ اللَّهِ. فَتَخَلَّفَ بَعْدَ

¹ Set forth by •al-Bukhārī in *al-Shāḥih*, 1:20 §30. •Muslim in *al-Shāḥih*, 3:1283 §1661. •Ahmad b. anbal in *al-Musnad*, 5:161 §21469.

الْقَوْمِ، فَعَقَلَ رَوَاجِلَهُمْ وَصَمَّ مَتَاعَهُمْ، ثُمَّ أَخْرَجَ عَيْتَهُ فَأَلْقَى عَنْهُ ثِيَابَ السَّفَرِ وَلَيْسَ مِنْ صَالِحِ ثِيَابِهِ، ثُمَّ أَقْبَلَ إِلَى النَّبِيِّ ﷺ وَقَدْ بَسَطَ النَّبِيُّ ﷺ رِجْلَهُ وَاتَّكَأَ، فَلَمَّا دَنَا مِنْهُ الْأَشْجُ أَوْسَعَ الْقَوْمُ لَهُ، وَقَالُوا: هَاهُنَا، يَا أَشْجُ. فَقَالَ النَّبِيُّ ﷺ وَاسْتَوَى قَاعِدًا وَقَبَضَ رِجْلَهُ: هَاهُنَا، يَا أَشْجُ. فَقَعَدَ عَنْ يَمِينِ النَّبِيِّ ﷺ فَرَحَّبَ بِهِ، وَالْطَّفَةُ وَسَّالَهُ عَنْ بِلَادِهِ، وَسَمَّى لَهُ قَرْيَةً قَرْيَةَ الصَّفَا وَالْمُشَقَّرَ وَغَيْرَ ذَلِكَ مِنْ قُرَى هَجَرَ، فَقَالَ: يَا أَبَى وَأُمَى، يَا رَسُولَ اللَّهِ، لَأَنْتَ أَعْلَمُ بِأَسْمَاءِ قُرَانَا مِنَّا. فَقَالَ: إِنِّي قَدْ وَطِئْتُ بِلَادَكُمْ وَفُسِحَ لِي فِيهَا.

قَالَ: ثُمَّ أَقْبَلَ عَلَى الْأَنْصَارِ فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ، أَكْرِمُوا إِخْوَانَكُمْ فَإِنَّهُمْ أَشْبَاهُكُمْ فِي الْإِسْلَامِ أَشْبَهُ شَيْئًا بِكُمْ أَشْعَارًا وَأَبْشَارًا. أَسْلَمُوا طَائِعِينَ غَيْرَ مُكْرَهِينَ وَلَا مَوْتُورِينَ إِذْ أَبَى قَوْمٌ أَنْ يُسَلِّمُوا حَتَّى قُتِلُوا.

قَالَ: فَلَمَّا أَنْ أَصْبَحُوا قَالَ: كَيْفَ رَأَيْتُمْ كَرَامَةَ إِخْوَانِكُمْ لَكُمْ وَضِيَّافَتَهُمْ إِيَّاكُمْ؟ قَالُوا: خَيْرَ إِخْوَانٍ أَلَانَا فِرَاشَنَا وَأَطَابُوا مَطْعَمَنَا وَبَاتُوا وَأَصْبَحُوا يُعَلِّمُونَا كِتَابَ رَبِّنَا تَبَارَكَ وَتَعَالَى وَسُنَّةَ نَبِيِّنَا ﷺ فَأَعْجَبَتِ النَّبِيَّ ﷺ وَفَرِحَ بِهَا. رَوَاهُ أَحْمَدُ، وَقَالَ الْمُؤَدِّرِيُّ: إِسْنَادُهُ صَحِيحٌ.

33/33. According to Shihāb b. ‘Abbād, he heard from some people from a delegation of ‘Abd al-Qays:

“We were in a bliss when we went to Allah’s Messenger. When we went to the people, they provided spacious place for us and we seated there. The Prophet greeted us, supplicated for us and asked by looking at us: ‘Who is your leader?’ We pointed towards Mundhir b. ‘Ā’idh. The Prophet said: ‘Is he Ashaj?’ Actually, he had a scar on his face from the stroke of the feet of a donkey. That was the first day when he got that name. We submitted: ‘Yes, O Allah’s Messenger!’ Then some people who were left behind tied their rides, gathered their luggage,

cleaned themselves, changed their travel clothes, dressed themselves nicely and then submitted to the Prophet. The Prophet was leaning on his back with his stretched (blessed) legs. When Ashaj came near, then the people made space for him and said: 'O Ashaj! You come here.' The Prophet also sat straight and folded his feet and said: 'Ashaj! Come here.' So he sat on the right side of the Prophet. The Prophet greeted him and treated him with affection and mercy and asked him about his cities and named some of the towns, like, Şafā, Mushaqqar and others. He submitted: 'O Messenger of Allah! May my mother and father be sacrificed upon you! You already know the name of our towns much more than us.' The Prophet said: 'I went to your place and was treated with respect.'"

"Then the Prophet turned to Anşār and said: 'O group of Anşār! Venerate your brothers, for they bear your resemblance in Islam; in meetings and glad tidings, they bear the closest resemblance to you. These people embraced Islam by their own choice without any pressure or unkindness when other people refused to submit to Islam's (message of peace), waged war on Islam) and got killed.'"

"The next day, the Prophet asked them: 'How did you find their kindness and hospitality?' They replied: 'These proved as the best brothers. They provided us comfortable bedding, fed us the best food and taught us the Book of their Sustainer and Sunna of their Prophet morning and evening.' The Prophet liked their esteemed honour and he became pleased to hear this.'"¹

Reported by Aḥmad. Al-Mundhirī said: Its chain is sound.

٣٤ / ٣٤. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرَحْ رَائِحَةَ الْجَنَّةِ وَإِنْ رِيحَهَا تَوَجَّدَ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا.
رَوَاهُ الْبُخَارِيُّ وَابْنُ مَاجَةَ.

34/34. According to 'Abd Allāh b. 'Amr رضي الله عنه, the Prophet ﷺ said:

"Anyone who kills a non-Muslim under treaty [*mu'āhad*] will not

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:432 §15597. •al-Mundhirī in *al-Targhib wa al-Tarhīb*, 3:253 §3917.

smell the fragrance of Paradise, even though its fragrance can be smelt at a distance of forty years.”¹

Reported by al-Bukhārī and Ibn Mājah.

٣٥/٣٥. وَفِي رِوَايَةٍ، عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَتَلَ مُعَاهِدًا فِي غَيْرِ كُنْهِهِ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ.
رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ.

35/35. According to Abū Bakra, Allah’s Messenger ﷺ said:

“Any Muslim who unjustly kills a non-Muslim with whom there is a peace treaty [*mu’āhad*], God will make Paradise forbidden for him.”²

Reported by Aḥmad and Abū Dāwūd.

٣٦/٣٦. عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ هِشَامَ بْنَ حَكِيمٍ وَجَدَ رَجُلًا وَهُوَ عَلَى جِصَصٍ يُشَمْسُ نَاسًا مِنَ النَّبْطِ فِي أَدَاءِ الْجُزْيَةِ. فَقَالَ: مَا هَذَا؟ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

36/36. ‘Urwa b. Zubayr reported that Hishām b. ākim found that the ruler of Himṣ had made some Nabateans stand in the daytime heat, due to the (non-payment of) tax (*Jizya*). He said:

“What is this?” I heard Allah’s Messenger’s saying: “Allah Most High would torment those persons who torment people in this world.”³

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 3:1155 §2995. •Ibn Mājah in *al-Sunan*, 2:896 §2686. •al-Bazzār in *al-Musnad*, 6:368 §2383.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:36, 38 §20393, 20419. •Abū Dāwūd in *al-Sunan*, 3:83 §2760. •al-Nasā’ī in *al-Sunan*, 8:24 §4747. •al-Darīmī in *al-Sunan*, 2:308 §2504. •al-Bazzār in *al-Musnad*, 9:129 §3679.

³ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2018 §2613. •Aḥmad b. anbal in *al-Musnad*, 3:404 §15372. •Abū Dāwūd in *al-Sunan*, 3:169 §3045.

Reported by Muslim and Aḥmad.

٣٧/٣٧. عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ يَحْتَشِي عَلَى الصَّدَقَةِ وَيَنْهَانَا عَنْ الْمُثْلَةِ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ.

37/37. Samurah b. Jundub reported in a tradition:

“The Prophet of Allah used to exhort us for charitable donation (*ṣadaqa*) and forbid us to mutilate (those who are dead).”¹

Reported by Aḥmad b. anbal and Abū Dāwūd.

٣٨/٣٨. وَفِي رِوَايَةٍ، عَنْ عَائِشَةَ ؓ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ كَسْرَ عَظْمِ الْمُؤْمِنِ مِثْلُ كَسْرِهِ حَيًّا.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ.

38/38. The mother of believers, ʿĀ'isha, narrated:

“The Messenger of Allah ﷺ said: ‘Breaking a deceased man’s bone is like breaking it when he is alive.’”²

Reported by Aḥmad b. anbal and Abū Dāwūd.

TRADITIONS OF THE COMPANIONS ؓ AND PIOUS SCHOLARS OF EARLY TIMES

عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: الْمُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ مِنَ الْمَلَائِكَةِ.
رَوَاهُ الْبَيْهَقِيُّ.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:444 §20010. •Abū Dāwūd in *al-Sunan*, 3:53 §2667. •Abd al-Razzāq in *al-Muṣannaf*, 8:436 §15819.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 6:58 §24353. •Abū Dāwūd in *al-Sunan*, 3:212 §3207. •Ibn Mājah in *al-Sunan*, 1:516 §1616. •Mālik in *al-Muwattaʿa*, 1:238 §563. •Abd al-Razzāq in *al-Muṣannaf*, 3:444 §6256–6257.

According to Abū Hurayra رضي الله عنه:

“The dignity of a believer (*mu'min*) is more than the angels in the sight of Allah Most High.”¹

Reported by al-Bayhaqī.

قَالَ جَعْفَرٌ: لِلْمُقَرَّبِ مِنَ اللَّهِ: ثَلَاثُ عَلَامَاتٍ: إِذَا أَفَادَهُ اللَّهُ عِلْمًا
رَزَقَهُ الْعَمَلَ بِهِ وَإِذَا وَفَّقَهُ لِلْعَمَلِ بِهِ أَعْطَاهُ الْإِخْلَاصَ فِي عَمَلِهِ وَإِذَا أَقَامَهُ
لِصُحْبَةِ الْمُسْلِمِينَ رَزَقَهُ فِي قَلْبِهِ حُرْمَةً لَهُمْ وَلْيُعْلَمَنَّ أَنَّ حُرْمَةَ الْمُؤْمِنِ
مِنْ حُرْمَةِ اللَّهِ تَعَالَى.

رَوَاهُ أَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ.

According to Ja'far:

“There are three signs of someone's nearness to Allah Most High: when Allah Most High bestows knowledge upon him, then He bestows the strength upon him to act on it and also grants sincerity in his act. When He stands him to interact in the society of Muslims, then he also bestows the honour of Muslims in his heart, and it should be known that, indeed, a believer's honour is among Allah's honour.”²

Reported by Abū 'Abd al-Raḥmān al-Sulamī.

عَنْ قَتَادَةَ قَالَ: وَاللَّهِ، لَقَدْ عَظَّمَ اللَّهُ حُرْمَةَ الْمُؤْمِنِ حَتَّى يُقَالَ: أَنْ لَا
تَنْظُرَ بِأَخِيكَ إِلَّا خَيْرًا.
رَوَاهُ ابْنُ حِبَّانَ.

According to Qatāda:

“By Allah! Allah Most High has honoured the dignity of a believer (*Mu'min*), and that is why it is said to think good

¹ Set forth by •al-Bayhaqī in *Shu'ab al-Īmān*, 1:174 §152.

² Set forth by •Abū 'Abd al-Raḥmān al-Sulamī in his *Tafsīrah*, 1:429.

about your brother.”¹

Reported by Ibn ʿabbān.

قَالَ مُحَمَّدُ بْنُ الْفَضْلِ: حُرْمَةُ الْمُؤْمِنِ أَفْضَلُ الْحُرُمَاتِ وَتَعْظِيمُهُ
أَجَلُ الطَّاعَاتِ.

رَوَاهُ أَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ.

According to Muhammad b. al-Faḍl:

“A believer’s dignity is the most meritorious among all the dignities, and his reverence has the most esteemed rank among all obedience.”²

Reported by Abū ‘Abd al-Raḥmān al-Sulamī.

قَالَ ابْنُ حَجَرٍ الْعَسْقَلَانِيُّ: إِنَّ حُرْمَةَ الْمُؤْمِنِ بَعْدَ مَوْتِهِ بَاقِيَةٌ كَمَا
كَانَتْ فِي حَيَاتِهِ.

According to Ibn ʿajr al-ʿAsqalānī:

“The dignity of a believer (*muʾmin*) after his demise remains the same as it was in his life.”³

¹ Set forth by •Jaʿfar b. ʿIyyān in *al-Tawbīkh wa al-Tanbīh*, 1:74.

² Set forth by •Abū ‘Abd al-Raḥmān al-Sulamī in his *Tafsīrah*, 1:271.

³ Set forth by •al-ʿAsqalānī in *Fath al-Bārī bi Sharḥ Ṣaḥīḥ al-Bukhārī*, 9:113.

التَّعَاوُنُ عَلَى الْبِرِّ وَالْخَيْرِ

SECTION 3

ASSISTING PEOPLE IN WELFARE AND RIGHTEOUS ACTS

QUR'AN

١. ﴿وَلَا يَجْرِمَنَّكُمْ شَنَا نَقَوْمٍ أَنْ صَدُّكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

1. *«And never let the enmity of a people incite you to aggression (against them) since they barred you from the Sacred House (i.e., visiting the Ka'ba). And always support one another in (the works of) righteousness and piety, but do not become accomplices in (works of) sin and transgression. And fear Allah persistently. Indeed, Allah awards severe punishment (to those who disobey and defy).»¹*

٢. ﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

¹ Qur'an, 5:2.

2. *«The believers, men and women, are helpers and friends to one another. They command good and forbid evil and establish Prayer and pay Zakāt (the Alms-due) and obey Allah and His Messenger (ﷺ). It is they on whom Allah will soon shower His Mercy. Surely, Allah is Almighty, Most Wise.»*¹

٣. ﴿فَلَا أَقْتَحَمَ الْعَقَبَةَ ۚ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۚ فَكُ رَقَبَةً ۚ أَوْ إِطْعَمُ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۚ يَتِيمًا ذَا مَقْرَبَةٍ ۚ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ۚ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۚ أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ ۚ﴾

3. *«But he has not yet attempted the steep ascent (of the Dīn [Religion]) of truth and the practical life dedicated to good and piety). And what have you thought of the steep ascent (of the rigours of the Dīn [Religion] of truth)? It is freeing a neck (from slavery and subjugation), Or feeding on a day of scarcity (the poor and the needy during famine and scarcity i.e., striving to put an end to their sufferings and economic crises), The orphaned relative, Or the poverty-stricken destitute who is completely rundown (and homeless). (Provided this striving soul is) one of those who believe and advise one another patience and tolerance and urge one another for mutual affection and mercy. These are the people of the Right Hand (i.e., the privileged and the pardoned).»*²

٤. ﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ۚ فَذَٰلِكَ الَّذِي يَدْعُ الْيَتِيمَ ۚ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ۚ فَوَيْلٌ لِلْمُصَلِّينَ ۚ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۚ الَّذِينَ هُمْ يُرَاءُونَ ۚ وَيَمْنَعُونَ الْمَاعُونَ ۚ﴾

¹ Ibid., 9:71.

² Ibid., 90:11-18.

4. *«Have you seen him who denies the Dīn (Religion)? So he is the one who pushes away the orphan (i.e., rejects the needs of the orphans and deprives them of their right), And does not promote the cause of feeding the poor (i.e., does not strive to end the economic exploitation of the poor and the needy). So woe to those worshippers, Who are unaware of (the spirit of) their Prayers (i.e., they are mindful only of the rights of Allah, but are heedless of the rights of fellow human beings), Who show off (their worship, for they only render a formal service to the Creator and are inconsiderate to the oppressed humanity), And who refuse to lend a worthless small object of use even on demand!»¹*

HADITH

٣٩ / ٣٩. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ.

39/39. According to Abū Hurayra رضي الله عنه:

“The Prophet ﷺ said: ‘If someone relieves a believer of the agony of this world, Allah will relieve him of one of the agonies of the Day of Resurrection. If someone makes life easy for a person in distress, Allah will make life easy for him in this world and the Hereafter. If someone covers the faults of a Muslim in this world, Allah will cover his faults in this world and in the Hereafter. Allah does not cease helping His servant as long as His servant continues helping his brother.’”²

¹ Ibid., 107:1-7.

² Set forth by •Muslim in *al-Shaḥīḥ*, 4:2074 §2699. •Aḥmad b. anbal in *al-Musnad*, 2:252 §7421. •al-Tirmidhī in *al-Sunan*, 4:34 §1425, 1930, 2945. •Abū Dāwūd in *al-Sunan*, 4:287 §4946. •Ibn Mājah in *al-Sunan*, 1:82 §225.

Reported by Muslim and al-Tirmidhī.

٤٠/٤٠. عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ الْأَشْعَرِيِّينَ إِذَا أَرْمَلُوا فِي الْعَزْوِ أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ جَمَعُوا مَا كَانَ عَنْدهُمْ فِي تَوْبٍ وَاحِدٍ، ثُمَّ اقْتَسَمُوهُ فِي إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ، فَهُمْ مِنِّي وَأَنَا مِنْهُمْ. مُتَّفَقٌ عَلَيْهِ.

40/40. According to Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ:

“The Prophet ﷺ said: ‘When the people of the Ash‘arī tribe became destitute, or the food of their families in Medina ran short, they would collect all their resources in one sheet and then distribute it among all equally by measuring it with a bowl. Hence, these people (due to their support between each other) are from me, and I am from them.’”¹

Agreed upon by al-Bukhārī and Muslim.

٤١/٤١. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ. فَقَالُوا: يَا نَبِيَّ اللَّهِ، فَمَنْ لَمْ يَحِدْ؟ قَالَ: يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ. قَالُوا: فَإِنْ لَمْ يَحِدْ؟ قَالَ: يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ. قَالُوا: فَإِنْ لَمْ يَحِدْ؟ قَالَ: فَلْيَعْمَلْ بِالْمَعْرُوفِ وَلْيُمْسِكِ الشَّرَّ فَإِنَّهَا لَهُ صَدَقَةٌ. مُتَّفَقٌ عَلَيْهِ.

41/41. According to Abū Mūsā al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ:

“The Prophet ﷺ said, ‘Charitable donation (*ṣadaqa*) is incumbent on every Muslim.’ They submitted, ‘O Messenger of Allah! If one has nothing (for charitable donation)?’ He said, ‘He should work with his hands so that he may benefit himself and donate charity.’ They submitted, ‘If he cannot do it?’ He said, ‘Then he should help the

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 2:880 §2354. •Muslim in *al-Shaḥīḥ*, 4:1944 §2500. •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:247 §8798. •Abū Ya‘lā in *al-Musnad*, 13:293 §7309. •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:132 §20223.

oppressed and needy.' They submitted, 'If he could not do it either?' He said, 'Then he should do what is good (or said what is righteous) and refrain from evil, for that will be considered as a charitable donation.'"¹

Agreed upon by al-Bukhārī and Muslim.

٤٢/٤٢. وَفِي رِوَايَةِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَدَّالُ عَلَى الْخَيْرِ كَفَاعِلِهِ، وَاللَّهُ تَعَالَى يُحِبُّ إِغَاثَةَ اللَّهْفَانِ.
رَوَاهُ أَبُو حَنِيفَةَ وَأَبُو يَعْلَى.

42/42. In one tradition, Sulaymān reported on the authority of his father:

"Allah's Messenger ﷺ said: 'The one who guides towards righteousness is similar to one who performed that righteousness. Allah Most High loves the help for the miserable ones.'"²

Reported by Abū anīfa and Abū Ya'lā.

٤٣/٤٣. وَفِي رِوَايَةِ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَغَاثَ مَلْهُوقًا كَتَبَ اللَّهُ لَهُ ثَلَاثَةَ وَسَبْعِينَ حَسَنَةً، وَاحِدَةً مِنْهُمْ يُصْلِحُ اللَّهُ بِهَا لَهُ أَمْرَ دُنْيَاهُ وَآخِرَتِهِ، وَاثْنَتَيْنِ وَسَبْعِينَ مِنَ الدَّرَجَاتِ.

رَوَاهُ أَبُو يَعْلَى وَالْبَيْهَقِيُّ وَابْنُ أَبِي الدُّنْيَا.

43/43. According to Anas b. Mālik ﷺ:

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:524 §1376. •Muslim in *al-Ṣaḥīḥ*, 6:699 §1008. •al-Nasā'ī in *al-Sunan*, 5:64 §2538. •al-Dārimī in *al-Sunan*, 2:399 §2747. •Aḥmad b. anbal in *al-Musnad*, 4:395 §19549. •Ibn Abī Shayba in *al-Muṣannaf*, 5:336 §26649. •al-Bazzār in *al-Musnad*, 8:102 §3100. •al-Ṭayālīsī in *al-Musnad*, 1:67 §495.

² Set forth by •Abū Nu'aym in *Musnad Abī anīfa*, p. 151. •Abū Ya'lā, on the authority of Anas b. Mālik, in *al-Musnad*, 7:275 §4296. •Tamām al-Rāzī in *al-Fawā'id*, 2:65 §1157. •al-Ṣaydāwī in *Mu'jam al-Shuyūkh*, p. 184. •al-Asqalānī in *al-Maṭālib al-Āliya*, 5:709 §981, & in *Faḥ al-Bārī*, 11:12.

“The Messenger of Allah ﷺ said: ‘Whoever helps any pauper, Allah credits seventy three righteous acts to his accounts of deeds. For one among those acts, Allah amends all his worldly and otherworldly matters, while He raises his ranks in recompense of other seventy two acts of righteousness.’”¹

Reported by Abū Ya‘lā, al-Bayhaqī and Ibn Abī al-Dunyā.

٤٤/٤٤. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ إِذْ جَاءَ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ. قَالَ: فَجَعَلَ يَصْرِفُ بَصَرَهُ يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ مَعَهُ فَضْلٌ ظَهَرَ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا ظَهَرَ لَهُ، وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا زَادَ لَهُ.

قَالَ: فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَ، حَتَّى رَأَيْنَا أَنَّهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي فَضْلٍ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ.

44/44. Abū Sa‘īd al-Khudhrī reported:

“While we were with the Prophet ﷺ on a journey, suddenly a person came upon his camel and began to stare on the right and on the left; (it was at this moment) that Allah’s Messenger said: ‘He who has an extra mount should return it to the one who has no mount for him, and he who has surplus provisions should return to him who has no provisions.’ Abū Sa‘īd al-Khudhrī رَضِيَ اللَّهُ عَنْهُ narrated that the Prophet ﷺ kept on mentioning different kinds of resources until we understood that none of us has any right to keep the surplus.”²

¹ Set forth by •Abū Ya‘lā in *al-Musnad*, 7:255 §4266. •al-Bayhaqī in *Shu‘ab al-Imān*, 6:120 §7670. •Ibn Abī al-Dunā in *Qaḍā’ al-awā’ij*, p. 41 §29. •Ibn ‘Asākir in *Tārīkh Madīna Damishq*, 19:138.

² Set forth by •Muslim in *al-Shāḥih*, 3:1354 §1728. •Aḥmad b. anbal in *al-Musnad*, 3:34 §11311. •Abū Dāwūd in *al-Sunan*, 2:125 §1663. •Ibn ibbān in *al-Shāḥih*, 12:238 §5419. •Abū Ya‘lā in *al-Musnad*, 2:326 §1064. •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:182 §7571.

Reported by Muslim, Aḥmad and Abū Dāwūd.

٤٥/٤٥. وَفِي رِوَايَةِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رضي الله عنه أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أَنْاسًا فَقَرَأَى، وَأَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ كَانَ عِنْدَهُ طَعَامٌ اثْنَيْنِ فَلْيَذْهَبْ بِثَالِثٍ، وَإِنْ أَرْبَعٌ فَخَامِسٍ أَوْ سَادِسٍ، وَأَنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ فَأَنْطَلَقَ النَّبِيُّ ﷺ بِعَشْرَةٍ. مَتَّفَقٌ عَلَيْهِ.

45/45. ‘Abd al-Raḥmān b. Abī Bakr رضي الله عنه said:

“The People of the Bench (the Ṣuffa Companions) were not well-off. Therefore, the Prophet ﷺ said, ‘Whoever has food for two persons should invite a third one. And whosoever has food for four persons should invite five or six.’ Hence, Abū Bakr took three men, and the Prophet ﷺ took ten of them (to serve them food).”¹

Agreed upon by al-Bukhārī and Muslim.

٤٦/٤٦. وَفِي رِوَايَةِ بُيُشَةَ رضي الله عنها قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّا كُنَّا نَهَيِّنَاكُمْ عَنْ حُومِهَا أَنْ تَأْكُلُوهَا فَوْقَ ثَلَاثِ لَيَلٍ تَسَعُّكُمْ. فَقَدْ جَاءَ اللَّهُ بِالسَّعَةِ، فَكُلُوا وَادَّخِرُوا وَانْجِرُوا. أَلَا! وَإِنَّ هَذِهِ الْأَيَّامَ أَيَّامٌ أَكَلٍ وَشُرْبٍ وَذِكْرِ اللَّهِ ﻋَﻠَﻴْهِمُ السَّلَامُ. رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالدَّارِمِيُّ.

46/46. According to Nubaysha رضي الله عنها:

“The Messenger of Allah ﷺ said: ‘Indeed! I forbade you to eat (and hoard) the (sacrificial) meat for more than three days, so it can reach more and more people. Now, Allah Most High has bestowed abundance on Muslims, so you may eat, store up and seek reward. Beware! These days (of *al-Aḍḥā*) are days of eating, drinking and the

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:216 §577; 3:1312 §3388; 5:2274 §5789; 5:2274 §5790. •Muslim in *al-Ṣaḥīḥ*, 3:1627 §2057. •Aḥmad b. anbal in *al-Musnad*, 1:197 §1702, 1712. •al-Bazzār in *al-Musnad*, 6:228 §2263. •Abū ‘Awāna in *al-Musnad*, 5:204 §8398.

remembrance of Allah, Most High.”¹

Reported by Aḥmad, Abū Dāwūd and al-Dārimī.

٤٧/٤٧. وَفِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ عَامَ الرَّمَادَةِ وَكَانَتْ سَنَةً شَدِيدَةً مُلِمَّةً بَعْدَ مَا اجْتَهِدَ عُمَرُ فِي إِمْدَادِ الْأَعْرَابِ بِالْإِبِلِ وَالْقَمَحِ وَالزَّيْتِ مِنَ الْأَرْيَافِ كُلِّهَا، حَتَّى بَلَحَتْ الْأَرْيَافُ كُلُّهَا مِمَّا جَهَدَهَا ذَلِكَ. فَقَامَ عُمَرُ يَدْعُو فَقَالَ: االلَّهُمَّ، اجْعَلْ رِزْقَهُمْ عَلَى رُؤُوسِ الْجِبَالِ. فَاسْتَجَابَ اللَّهُ لَهُ وَلِلْمُسْلِمِينَ. فَقَالَ حِينَ نَزَلَ بِهِ الْغَيْثُ: الْحَمْدُ لِلَّهِ، فَوَاللَّهِ، لَوْ أَنَّ اللَّهَ لَمْ يُعْرِجْهَا مَا تَرَكْتُ أَهْلَ بَيْتٍ مِنَ الْمُسْلِمِينَ هُمْ سَعَةٌ إِلَّا أَذْخَلْتُ مَعَهُمْ أَعْدَادَهُمْ مِنَ الْفُقَرَاءِ. فَلَمْ يَكُنْ اثْنَانِ يَهْلِكَانِ مِنَ الطَّعَامِ عَلَى مَا يُقِيمُ وَاحِدًا. رَوَاهُ الْبُخَارِيُّ فِي الْأَدَبِ.

47/47. ‘Abd Allāh b. ‘Umar رضي الله عنهما reported:

“Umar b. al-Khaṭṭāb رضي الله عنهما spoke in the Year of the Drought, which was a severe, disastrous year, after ‘Umar had done his best to help the Bedouins with camels, wheat and oil until all the villagers became exhausted. Then, ‘Umar stood up to make supplication, ‘O Allah! Provide their sustenance at the tops of the mountains!’ Allah answered that supplication for him and the Muslims. When the rain fell, he said, ‘All praise belongs to Allah! By Allah! If this period of scarce resources had not ended, I would not have left the house of any Muslim with food without counting and putting a matching number of poor people with them. The food of one person would save two from dying.’”²

Reported by al-Bukhārī in *al-Adab al-Mufrad*.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:75 §20742. •Abū Dāwūd in *al-Sunan*, 3:100 §2813. •al-Dārimī in *al-Sunan*, 2:108 §1958. •al-Bayhaqī in *al-Sunan al-Kubrā*, 9:292 §19001.

² Set forth by •al-Bukhārī in *al-Adab al-Mufrad*, p. 198 §562. •al-Numayrī in *Akhhbār al-Madīna*, p. 392 §1238. •al-Tamīmī in *al-Jarḥ wa al-Ta’dīl*, 1:192.

TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

عَنِ الْإِمَامِ عَطَاءِ بْنِ أَبِي رَبَاحٍ، قَالَ: تَعَاهَدُوا إِخْوَانَكُمْ بَعْدَ ثَلَاثٍ.
فَإِنْ كَانُوا مَرَضَى فَعُودُوهُمْ وَإِنْ كَانُوا مَشَاغِلَ فَأَعِينُوهُمْ وَإِنْ كَانُوا نَسُوا
فَذَكِّرُوهُمْ.

رَوَاهُ أَبُو نُعَيْمٍ فِي الْحِلْيَةِ وَذَكَرَهُ الْغَزَالِيُّ فِي الْإِحْيَاءِ.

According to 'Aṭā' b. Abī Ribāḥ:

"Take care of your brothers after every three days: if they are ill, then visit them.; if they are busy in something, then assist them; and if they have forgotten (an important matter), then remind them."³

Reported by AbūNu'aym in *ilyat al-Awliyā'*. Imam al-Ghazālī reported in *Aḥyā-e-'Ulūm al-Dīn*.

عَنِ الْإِمَامِ أَبِي حَمْزَةَ الشَّيْبَانِيِّ أَنَّهُ سُئِلَ عَنِ الْإِخْوَانِ فِي اللَّهِ ﷻ: مَنْ
هُمْ؟ قَالَ: هُمُ الْعَامِلُونَ بِطَاعَةِ اللَّهِ ﷻ، الْمُتَعَاوُنُونَ عَلَى أَمْرِ اللَّهِ ﷻ وَإِنْ
تَفَرَّقَتْ دُورُهُمْ وَأَبْدَانُهُمْ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْإِخْوَانِ وَذَكَرَهُ ابْنُ قُدامَةَ فِي الْمُتَحَابِّينَ.

Abū amza al-Shaybanī was asked about who are the people of brotherhood for the sake of Allah. He said: "They are the obedient people of Allah Most High, and they are the helpers (of their brothers) in practicing the injunctions of Allah Most High, even though they and their abodes are far from each other."⁴

Reported by Ibn Abī al-Dunyā in *al-Ikhwān* and Ibn Qudāma

³ Set forth by •Abū Nu'aym in *ilyat al-Awliyā'*, 5:198. •al-Ghazālī in *Iḥyā' 'Ulūm al-Dīn*, 2:176.

⁴ Set forth by •Ibn Abī al-Dunyā in *al-Ikhwān*, p. 99 §49. •Ibn Qudāma in *al-Mutaḥabbibīn fī Allah*, p. 78 §104.

in *al-Mutahabbīn fi Allah*.

قَالَ الْإِمَامُ الْمَاوَرِدِيُّ: قَالَ بَعْضُ الْحُكَمَاءِ: مَنْ جَادَ لَكَ بِمَوَدَّتِهِ، فَقَدْ جَعَلَكَ عَدِيلَ نَفْسِهِ. فَأَوَّلُ حُقُوقِهِ اعْتِقَادُ مَوَدَّتِهِ، ثُمَّ إِنْيَاسُهُ بِالْإِنْسِاطِ إِلَيْهِ فِي غَيْرِ مُحَرَّمٍ، ثُمَّ نَصْحُهُ فِي السِّرِّ وَالْعَلَانِيَةِ، ثُمَّ تَخْفِيفُ الْأَثْقَالِ عَنْهُ، ثُمَّ مُعَاوَنَتُهُ فِيمَا يَنْبُؤُهُ مِنْ حَادِثَةٍ، أَوْ يَنَالُهُ مِنْ نَكْبَةٍ. فَإِنَّ مِرَاقَبَتَهُ فِي الظَّاهِرِ نِفَاقٌ، وَتَرْكُهُ فِي الشَّدَّةِ لُؤْمٌ.

According to al-Māwardī:

“Some scholars said: ‘Whoever behaves with you with love and affection and offers his companionship to you, then the first right of him (upon you) is to trust his love and sincerity. Then, in permissible acts, provide your company and affection candidly and also advise him secretly and openly by all means. Then remove every kind of burden on him, then support him the maximum to alleviate any hardships or difficulties. Indeed, caring for him by showing off is hypocrisy, and leaving him in hardships and not caring for him is immoral.’”¹

¹ Set forth by al-Māwardī in *Adab al-Dunyā wa al-Dīn*, p. 216.

قَضَاءُ حَوَائِجِ النَّاسِ

SECTION 4

PROVIDING WHAT IS DESIRED FOR PEOPLE

QUR'ĀN

١. ﴿وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ
مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ
الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ۝ فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي
لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

1. *And when he arrived at the watering (well) of Madyan, he found there a crowd of people watering (their flocks). And on a side, he saw two women, withdrawn, holding back (their goats. Mūsā [Moses]) asked: 'Why are you (standing) in this condition?' Both said: 'We cannot water (our goats) till the shepherds take back their flocks and our father is an aged man.' So he watered their (flocks) and then turned back to the shade and submitted: 'O Lord, I am in need of whatever good You send down to me.'*¹

٢. ﴿وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ﴾

2. *And in their wealth was appointed a due share for the*

¹ Qur'ān, 28:23-24.

*beggars and the destitute (i.e., all the needy).*¹

۳. ﴿مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝۷﴾ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالُهُمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصَرُونَ لِلَّهِ وَرَسُولِهِ أُولَئِكَ هُمُ الصَّادِقُونَ ۝۸ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

3. *And whatever (materials of fay—spoils) Allah restored to His Messenger (ﷺ taking out) from the people of (the towns captured without war in addition to those of Qurayza, Nadir, Fadak, Khaybar and 'Urayna) belong to Allah and His Messenger (ﷺ) and (the Messenger's) near relatives (i.e., Banu Hāshim and Banu 'Abd al-Muttalib) and the orphans and the needy and the wayfarer (of society at large. This distribution system is to ensure) that (the whole wealth) may not circulate (only) amongst the rich of you (but should circulate amongst all the classes of society). And whatever the Messenger (ﷺ) gives you, take that and whatever he forbids you, abstain (from that) and keep fearing Allah (i.e., never scoff at the Messenger's distribution and award). Surely, Allah is Severe to punish. (The fore-mentioned fay materials) are (also) for the poor Emigrants who are driven out of their houses and possessions (and properties). They seek Allah's bounty and His favour and pleasure. And they help Allah and*

¹ Ibid., 5:119.

His Messenger (ﷺ by sacrificing their possessions and homeland). It is they who are the true believers. (These spoils are for those Anṣār [Supporters] as well) who had taken the city (of Medina) and the faith as their home before (the Emigrants came). They love those who have come to them as Emigrants, and do not feel any need (or niggardly feeling) in their hearts pertaining to that (wealth) which is given to the Emigrants, and prefer them to themselves, even though they may themselves be in dire need. And he who is saved from the miserliness of his (ill-commanding) self, it is they who are successful and victorious. ۞¹

HADITH

٤٨ / ٤٨. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ. مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ. وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ. وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ. مُتَّفَقٌ عَلَيْهِ.

48/48. According to Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا, Allah's Messenger ﷺ said:

"The Muslim is the brother of the Muslim; he does not wrong him and he does not forsake him helpless (in hardship). If someone attends to his brother's need (persistently), Allah attends to his need (and provides him help). If someone relieves a Muslim of an agony of the world, Allah will relieve him of one of the agonies of the Day of Resurrection. If someone hides the faults of a Muslim, Allah will hide his faults on the Day of Resurrection."²

¹ Ibid., 59:7-9.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:862 §2310. •Muslim in *al-Ṣaḥīḥ*, 4:1996 §2580. •Aḥmad b. anbal in *al-Musnad*, 2:91 §5646. •al-Tirmidhī in *al-Sunan*, 4:34 §1426. •Abū Dāwūd in *al-Sunan*, 4:273 §4893. •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:308 §7286. •Ibn ibbān in *al-Ṣaḥīḥ*, 2:291 §533.

Reported by al-Bukhārī, Muslim.

٤٩/٤٩. وَفِي رِوَايَةٍ: عَنْ زَيْدِ بْنِ ثَابِتٍ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: لَا يَزَالُ اللَّهُ فِي حَاجَةِ الْعَبْدِ مَا دَامَ فِي حَاجَةِ أَخِيهِ.
رَوَاهُ الطَّبْرَانِيُّ وَرِجَالُهُ ثِقَاتٌ.

49/49. In a tradition, Zayd b. Thābit رضي الله عنه reported that the Messenger of Allah ﷺ said:

“Allah Most High attends to the needs of His servant so long as he attends to the needs of his (Muslim) brother.”¹

Reported by al-Ṭabarānī and its men (*rijāl*) are trustworthy.

٥٠/٥٠. وَفِي رِوَايَةٍ: عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ، رَدَّ اللَّهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ.
رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ، وَقَالَ التِّرْمِذِيُّ: وَفِي الْبَابِ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رضي الله عنها، وَهَذَا حَدِيثٌ حَسَنٌ.

50/50. According to Abū al-Dardā' رضي الله عنه:

“The Prophet ﷺ said: ‘Whoever protects his brother’s honour, Allah Most High will protect his face from Hellfire on the Day of Resurrection.’”²

Reported by Aḥmad and al-Tirmidhī. Al-Tirmidhī said: “Asmā' bint Yazīd رضي الله عنها reported the same in this chapter and this tradition is fine authentic.”

٥١/٥١. عَنْ أَنَسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ مَشَى إِلَى حَاجَةِ أَخِيهِ الْمُسْلِمِ

¹ Set forth by •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 5:118 §4802. •al-Haythamī in *Majma' al-Zawā'id*, 8:193. •al-'Asqalānī in *al-Maṭālib al-'Āliya*, 5:715.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 6:450 §27583. •al-Tirmidhī in *al-Sunan*, 4:327 §1931. •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:168 §16461.

كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا حَسَنَةً إِلَى أَنْ يَرْجِعَ مِنْ حَيْثُ فَارَقَهُ، فَإِنْ قُضِيَتْ
حَاجَتُهُ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ، وَإِنْ هَلَكَ فِيمَا بَيْنَ ذَلِكَ دَخَلَ الْجَنَّةَ بِغَيْرِ
حِسَابٍ.
رَوَاهُ أَبُو يَعْلَى.

51/51. According to Anas b. Mālik رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘When someone travels to attend to his brother’s need, Allah Most High credits a goodness on every step he takes until he returns. If his (brother’s) needs are fulfilled by him, then he exits from his sins in a way as when he was born (pure of sins) to his mother. And if he dies in the course of (attending to the need), then he enters Paradise without any accountability.’”¹

Reported by Abū Ya‘lā.

٥٢ / ٥٢. عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ وَصْلَةً لِأَخِيهِ الْمُسْلِمِ
إِلَى ذِي سُلْطَانٍ فِي مَبْلَغٍ بَرٍّ أَوْ تَبَسُّيرٍ عَسِيرٍ، أَجَازَهُ اللَّهُ عَلَى الصِّرَاطِ يَوْمَ الْقِيَامَةِ عِنْدَ
دَحْضِ الْأَفْدَامِ.
رَوَاهُ ابْنُ جِبَّانَ وَالطَّبْرَانِيُّ.

52/52. According to ‘Ā’isha رضي الله عنها:

“The Messenger of Allah ﷺ said: ‘When someone takes his Muslim brother to the ruler for a noble purpose or becomes a mediator to abate his hardship, Allah Most high will enable him to cross the Bridge safely when (in danger of) slipping from it on the Day of Resurrection.’”²

¹ Set forth by •Abū Ya‘lā in *al-Musnad*, 5:175 §2789. •Ibn ʿajar al-ʿAsqalanī in *al-Maṭālib al-ʿĀliya*, 5:703 §978. •al-Haythamī in *Majmaʿ al-Zawāʿid*, 8:190.

² Set forth by •Ibn ʿibbān in *al-Ṣaḥīḥ*, 2:287 §530. •al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 1:307 §537. •al-Qudāʿī in *Musnad al-Shihāb*, 1:316 §532. •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:167 §16457. •al-Haythamī in *Mawārid al-Zamān*, 1:505 §2069.

Reported by Ibn ʿibbān and al-Ṭabarānī.

٥٣/٥٣. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ مَشَى فِي حَاجَةِ أَخِيهِ كَانَ خَيْرًا لَهُ مِنْ اعْتِكَافٍ عَشْرِ سِنِينَ، وَمَنْ اعْتَكَفَ يَوْمًا ابْتِغَاءَ وَجْهِ اللَّهِ جَعَلَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ ثَلَاثَةَ خَنَادِقَ: كُلُّ خَنْدَقٍ أَبْعَدُ مِمَّا بَيْنَ الْخَافِقَيْنِ. رَوَاهُ الطَّبْرَانِيُّ، وَقَالَ الْهَيْثَمِيُّ: إِسْنَادُهُ جَيِّدٌ.

53/53. According to ʿAbd Allāh b. ʿAbbās رضي الله عنه:

“The Prophet ﷺ said: ‘Travelling to attend to any (Muslim) brother’s need is better than ten years of secluded devotion (*Itikāf*). And for the devoted seclusion of one day for the sake of Allah, Allah Most High creates a distance of three trenches between (His) slave and Hell. Between every trench, the distance is more than what is between the east and west.’”¹

Reported by al-Ṭabarānī. Al-Haythamī said: “Its transmitters are strong.”

٥٤/٥٤. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ خَلَقًا خَلَقَهُمْ لِحَوَائِجِ النَّاسِ. يَفْرَعُ النَّاسُ إِلَيْهِمْ فِي حَوَائِجِهِمْ. أَوَّلُكَ الْآمِنُونَ مِنْ عَذَابِ اللَّهِ. رَوَاهُ الطَّبْرَانِيُّ وَالْقُضَاعِيُّ.

54/54. According to ʿAbd Allāh b. ʿUmar رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘One of the creations of Allah Most High is created for attending to the needs of people. People come to them for their needs in an agony. They will be protected from the torment of Allah Most High.’”²

¹ Set forth by ʿal-Ṭabarānī in *al-Muʿjam al-Awsat*, 7:221 §7326. •al-Bayhaqī in *Shuʿab al-Īmān*, 3:424 §3965. •al-Haythamī in *Majmaʿ al-Zawāʿid*, 8:192. •al-Mundhirī in *al-Targhib wa al-Tarhīb*, 3:263 §3971.

² Set forth by ʿal-Ṭabarānī in *al-Muʿjam al-Kabīr*, 2:358 §13334. •al-Qudāʾī in *Musnad al-Shihāb*, 2:117 §1007–1008. •al-Mundhirī in *al-Targhib wa al-Tarhīb*, 3:262 §3966. •al-Haythamī in *Majmaʿ al-Zawāʿid*, 8:192.

Reported by al-Ṭabarānī and al-Qudā'ī.

٥٥/٥٥. وَفِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ أَقْوَامًا اخْتَصَّهُمْ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ، يُقَرُّهُمْ فِيهَا مَا بَدَلُوهَا، فَإِذَا مَنَعُوهَا نَزَعَهَا عَنْهُمْ، فَحَوَّلَهَا إِلَى غَيْرِهِمْ.

رَوَاهُ الطَّبْرَانِيُّ وَالبَيْهَقِيُّ وَاللَّفْظُ لَهُ.

55/55. According to 'Abd Allāh b. 'Umar رضي الله عنهما:

"The Messenger of Allah ﷺ said: 'There are some servants of Allah Most High upon whom He bestowed exclusive favours, for they benefit His servants. Allah Most High sustains those favours upon them and when they withhold themselves then He takes away those favours and relocates them to other people.'"¹

Reported by al-Ṭabarānī and al-Bayhaqī and the wording is his.

٥٦/٥٦. وَفِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ عِنْدَ أَقْوَامٍ نِعْمًا يُقَرُّهَا عَنْدهُمْ مَا كَانُوا فِي حَوَائِجِ الْمُسْلِمِينَ، مَا لَمْ يَمَلُّوهُمْ، فَإِذَا مَلُّوهُمْ نَقَلَهَا إِلَى غَيْرِهِمْ.

رَوَاهُ الطَّبْرَانِيُّ.

56/56. 'Abd Allāh b. 'Amr رضي الله عنهما reported:

"The Messenger of Allah ﷺ said: 'Some people have the favours of Allah Most High, and He maintains those as long as they continue to attend to Muslims' needs and do not get uninterested. When they become uninterested, Allah Most High relocates them to other people.'"²

¹ Set forth by •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 5:228 §5162. •al-Bayhaqī in *Shu'ab al-Imān*, 6:117 §7662.

² Set forth by •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 8:186 §8350. •al-Haythamī in *Majma' al-Zawā'id*, 8:192.

Reported by al-Ṭabarānī.

٥٧/٥٧. عَنْ الْحَسَنِ بْنِ عَلِيٍّ عليه السلام، عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ مِنْ وَاجِبِ الْمَغْفِرَةِ إِدْخَالَكَ الشُّرُورَ عَلَى أَخِيكَ الْمُسْلِمِ.
رَوَاهُ الطَّبْرَانِيُّ وَالْقُضَاعِيُّ.

57/57. According to asan b. 'Alī عليه السلام:

“The Prophet ﷺ said: ‘Your provision of occasion of contentment to any Muslim brother is among the deserving acts of forgiveness.’”¹

Reported by al-Ṭabarānī and al-Qudā'ī.

٥٨/٥٨. عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَدْخَلَ عَلَى أَهْلِ بَيْتٍ مِنَ الْمُسْلِمِينَ شُرُورًا لَمْ يَرْضَ اللَّهُ لَهُ ثَوَابًا دُونَ الْجَنَّةِ.
رَوَاهُ الطَّبْرَانِيُّ.

58/58. According to 'Ā'isha رضي الله عنها:

“The Messenger of Allah ﷺ said: ‘Whoever pleases a Muslim family, Allah Most High will not like for him any reward less than Paradise.’”²

Reported by al-Ṭabarānī.

٥٩/٥٩. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ بَعْدَ الْفَرَائِضِ إِدْخَالَ الشُّرُورِ عَلَى الْمُسْلِمِ.

¹ Set forth by •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 8:153 §8245, & in *al-Mu'jam al-Kabīr*, 3:85 §2738. •al-Qudā'ī in *Musnad al-Shihāb*, 2:179 §1139. •Abū Nu'aym in *ilyat al-Awliyā'*, 7:90. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:265 §3981.

² Set forth by •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 7:289 §7519, & in *al-Mu'jam al-Ṣaghīr*, 2:132 §910. •al-Haythamī in *Majma' al-Zawā'id*, 8:193. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:265 §3984.

رَوَاهُ الطَّبْرَانِيُّ.

59/59. According to 'Abd Allāh b. 'Abbās ؓ:

"The Messenger of Allah ﷺ said: 'To Allah Most High, the best deed after the obligation is to please a Muslim (by relieving him of agony and pain).'"¹

Reported by al-Ṭabarānī.

٦٠/٦٠. وَفِي رِوَايَةِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَفَعَهُ، قَالَ: مَا مِنْ مُؤْمِنٍ أَدْخَلَ سُرُورًا إِلَّا خَلَقَ اللَّهُ مِنْ ذَلِكَ السُّرُورِ مَلَكًا يَعْبُدُ اللَّهَ وَيُمَجِّدُهُ وَيُوحِّدُهُ. فَإِذَا صَارَ الْمُؤْمِنُ فِي لَحْدِهِ أَنَاهُ السُّرُورُ الَّذِي أَدْخَلَهُ عَلَيْهِ فَيَقُولُ لَهُ: أَمَا تَعْرِفُنِي؟ فَيَقُولُ لَهُ: مَنْ أَنْتَ؟ فَيَقُولُ: أَنَا السُّرُورُ الَّذِي أَدْخَلْتَنِي عَلَى فُلَانٍ. أَنَا الْيَوْمَ أَوْنَسُ وَحَشَتَكَ، وَالْقَنَّكَ حُجَّتَكَ، وَأُثْبِتُكَ بِالْقَوْلِ الثَّابِتِ، وَأَشْهَدُ بِكَ مَشْهَدَ الْقِيَامَةِ، وَأَشْفَعُ لَكَ مِنْ رَبِّكَ وَأُرِيكَ مَنَزِلَتَكَ مِنَ الْجَنَّةِ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا.

60/60. Ja'far b. Muhammad reported from his father who reported on the authority of his (Ja'far's) grandfather:

"The Messenger of Allah ﷺ said: 'When a believer (*mu'min*) pleases someone, then Allah creates an angel out of that pleasure, who worships Allah Most High, praises His greatness and expresses faith in His Oneness. When that believer (*mu'min*) enters his grave, then that pleasure which he provides to someone (in the form of an angel) comes to him and says to him: 'Do you know me?' He asks: 'Who are you?' That angel says to him; 'I am that pleasure which you provided to So-and-so. Today, I will alleviate your horror and tell you answers. I will keep you steadfast in the Final Hour, bear witness for you on the Day of Resurrection, and be an intermediary for you near Allah Most

¹ Set forth by •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, II:71 §11079, & in *al-Mu'jam al-Awsat*, 8:45 §7911. •al-Haythamī in *Majma' al-Zawā'id*, 8:193. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:265 §3983.

High and show you your rank in Paradise.”¹

Reported by Ibn Abī al-Dunyā.

٦١/٦١. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنه أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَيُّ النَّاسِ أَحَبُّ إِلَى اللَّهِ، أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: أَحَبُّ النَّاسِ إِلَى اللَّهِ تَعَالَى أَنْفَعُهُمْ لِلنَّاسِ، وَأَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ تَعَالَى سُرُورٌ تُدْخِلُهُ عَلَى مُسْلِمٍ، أَوْ تَكْشِفُ عَنْهُ كُرْبَةً، أَوْ تَقْضِي عَنْهُ دَيْنًا، أَوْ تَطْرُدَ عَنْهُ جُوعًا، وَلَأنَّ أَمْسِيَّ مَعَ أَخٍ فِي حَاجَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَكِفَ فِي هَذَا الْمَسْجِدِ يَعْنِي مَسْجِدَ الْمَدِينَةِ شَهْرًا، وَمَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ، وَمَنْ كَظَمَ غَيْظَهُ وَلَوْ شَاءَ أَنْ يُمِضِيَهُ أَمْضَاهُ مَلَأَ اللَّهُ قَلْبَهُ يَوْمَ الْقِيَامَةِ. وَمَنْ مَشَى مَعَ أَخِيهِ فِي حَاجَةٍ حَتَّى يَتَهَيَّأَ لَهُ أَثَبَتَ اللَّهُ قَدَمَهُ يَوْمَ تَرْوُلِ الْأَقْدَامِ.

رَوَاهُ الطَّبْرَانِيُّ.

61/61. According to ‘Abd Allāh b. ‘Umar رضي الله عنه:

“One day, a man came to the Prophet ﷺ and submitted: “O Messenger of Allah! Among all the people, who is dearest to Allah Most High? And among all the acts, which is the dearest?” The Messenger of Allah ﷺ said: ‘The one who benefits others the most is dearest to Allah Most High, and the best act in the sight of Allah Most High is to please a Muslim or relieve the agony of his Muslim brother, or pay loans for him or end his hunger. Attending the need of a Muslim brother is dearer to me than the secluded devotion (*I’tikāf*) in this mosque (Prophet’s Mosque) for one month. Whoever stops his anger, Allah Most High will protect his honour; whoever endures his anger, even though he has power, then Allah Most High will cause his heart to be in bliss on the Day of Resurrection. And whoever walks with his brother to attend to and meet the needs of his brother, then Allah Most High will keep him steadfast on the Day (of Resurrection)

¹ Set forth by •Ibn Abī al-Dunyā in *Qaḍā’ al-awā’ij*, p. 97 §115. •al-Hindī in *Kanz al-‘Ummāl*, 6:184 §16409.

when steps would be slipping.””¹

Reported by al-Ṭabarānī.

٦٢ / ٦٢. وَفِي رِوَايَةِ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَضَى لِأَخِيهِ الْمُسْلِمِ حَاجَةً كَانَ بِمِثْرَلَةٍ مِنْ خَدَمِ اللَّهِ عُمَرَهُ.
رَوَاهُ الطَّبْرَانِيُّ وَالْبُخَارِيُّ فِي التَّارِيخِ.

62/62. According to Anas b. Mālik رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘Providing the need of a Muslim brother is like spending one’s own life in the service of Allah Most High (It means that one has spent his whole life in serving and supporting the *Dīn* of Allah Most High).’”²

Reported by al-Ṭabarānī and al-Bukhārī reported in *Tārīkh al-kabīr*.

٦٣ / ٦٣. وَفِي رِوَايَةٍ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَلْطَفَ مُؤْمِنًا أَوْ قَامَ لَهُ بِحَاجَةٍ مِنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ صَغُرَ ذَلِكَ أَوْ كَبُرَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُجِدِمَهُ خَادِمًا يَوْمَ الْقِيَامَةِ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا.

63/63. According to Anas b. Mālik رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘Whoever is affectionate to a believer or met one of his needs whether it is small or big, pertaining to this world or the Next, Allah Most High will provide him a servant

¹ Set forth by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 12:453 §13646, & in *Muʿjam al-Awsat*, 6:139 §6026. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:265 §3985. •al-Haythamī in *Majmaʿ al-Zawāʿid*, 8:191.

² Set forth by •al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 3:196 §2068. •al-Bukhārī in *al-Tārīkh al-Kabīr*, 8:43 §2089. •al-Khaṭīb al-Baghdādī in *Tārīkh Baghdād*, 3:114 §1124.

on the Day of Resurrection.”¹

Reported by Ibn Abī al-Dunyā.

TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

عَنِ الْإِمَامِ مَالِكِ بْنِ دِينَارٍ قَالَ: بَعَثَ الْحَسَنُ مُحَمَّدَ بْنَ نُوحٍ وَحَمِيدَ الطَّوِيلَ فِي حَاجَةٍ لِأَخِيهِ، فَقَالَ: مُرُوا ثَابِتَ الْبُنَانِيَّ فَأَشْخَصُوا بِهِ مَعَكُمْ، فَقَالَ لَهُمْ ثَابِتٌ: إِنِّي مُعْتَكِفٌ، فَرَجَعَ حَمِيدٌ إِلَى الْحَسَنِ فَأَخْبَرَهُ بِالَّذِي قَالَ ثَابِتٌ. فَقَالَ لَهُ: ارْجِعْ إِلَيْهِ فَقُلْ لَهُ: يَا عَمِيْشُ، أَمَا تَعْلَمُ أَنَّ مَشِيكَ فِي حَاجَةِ أَخِيكَ خَيْرٌ لَكَ مِنْ حَاجَةِ بَعْدَ حَاجَةٍ؟

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي قَصَائِ الْحَوَائِجِ وَابْنُ رَجَبٍ فِي الْجَامِعِ.

According to Mālik b. Dīnār:

“Al- asan al-Baṣrī sent Muhammad b. Nuḥ and amīd al-Tawīl to provide the need of a Muslim brother and told them to take Thābit al-Bunānī with them. Thābit told them: ‘I am in secluded devotion (*I’tikāf*).’ amīd came back to al- asan al-Baṣrī and informed him about the reply of Thābit. asan al-Baṣrī said: ‘Go back to him and tell him: “O ‘Amīsh! Do you not know your going out to provide the need of any brother is better than performing pilgrimage successively (and you are only talking about supererogatory secluded devotion)?”’²

Reported by Ibn Abī al-Dunyā in *Qaḍā’ al- awā’ij* and Ibn Rajab al- anbalī in *Jamī’ al-‘Ulūm wa al- ikam*.

عَنِ الدَّائِرِيِّ قَالَ: قِيلَ لِمُعَاوِيَةَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: مَا بَلَغَ مِنْ كَرَمِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ؟ قَالَ: كَانَ لَيْسَ لَهُ مَالٌ دُونَ النَّاسِ. هُوَ وَالنَّاسُ

¹ Set forth by •Ibn Abī al-Dunyā in *Qaḍā’ al- awā’ij*, p. 54 §46.

² Set forth by •Ibn Abī al-Dunyā in *Qaḍā’ al- awā’ij*, p. 89 §103. •Ibn Rajab al- anbalī in *Jamī’ al-‘Ulūm wa al- ikam*, 1:341.

فِي مَالِهِ شُرَكَاءُ. مَنْ سَأَلَهُ شَيْئًا أَعْطَاهُ، وَمَنْ اسْتَمْنَحَهُ شَيْئًا مَنَحَهُ إِيَّاهُ، لَا يَرَى أَنَّهُ يَمْتَقِرُ فَيَقْتَصِرُ، وَلَا يَرَى أَنَّهُ يَحْتَاجُ فَيَدَّخِرُ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي قَضَاءِ الْحَوَائِجِ.

According to al-Dāwardī:

“Mu‘awiya b. ‘Abd Allāh b. Ja‘far was asked: ‘How was the generosity of ‘Abd Allāh b. Ja‘far?’ He said: ‘None of his possessions were hidden from people. It means that people were partners in his possession. Whoever asked anything of him, he would give it to him and meet every demand of a seeker. He was never stringent due to the fear of poverty and also never hoarded due to the fear of becoming needy.’”¹

Reported by Ibn Abī al-Dunyā in *Qaḍā’ al-awā’ij*.

عَنْ أَسْمَاءَ بْنِ خَارِجَةَ (هُوَ التَّابِعِيُّ وَاسْمُهُ عَلِيٌّ) وَعَبْدُ اللَّهِ بْنِ مَسْعُودٍ (وغيرهما) قَالَ: مَا شَتَمْتُ أَحَدًا قَطُّ وَلَا رَدَدْتُ سَائِلًا قَطُّ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي قَضَاءِ الْحَوَائِجِ.

Asmā’ b. Khārija (a glorious Successor [tābi‘ī], student of ‘Alī and ‘Abd Allah b. Mas‘ūd) reported:

“I have never called anyone names and turned away any seeker empty-handed.”²

Reported by Ibn Abī al-Dunyā in *Qaḍā’ al-awā’ij*.

عَنْ مُحَمَّدِ بْنِ وَاسِعٍ: مَا رَدَدْتُ أَحَدًا عَنْ حَاجَةٍ أَقْدِرُ عَلَى قَضَائِهَا وَلَوْ كَانَ فِيهَا ذَهَابٌ مَالِي.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي قَضَاءِ الْحَوَائِجِ.

¹ Set forth by •Ibn Abī al-Dunyā in *Qaḍā’ al-awā’ij*, p. 60 §59.

² Set forth by •Ibn Abī al-Dunyā in *Qaḍā’ al-awā’ij*, p. 61 §61.

Muhammad b. Wāsi^c reported:

“To provide the need for someone when I have the power to, I do not turn him away, even though my whole wealth is spent in doing it.”¹

Reported by Ibn Abī al-Dunyā in *Qaḍā' al-awā'ij*.

قَالَ الْإِمَامُ أَبُو جَعْفَرِ بْنِ صَهْبَانَ: كَانَ يُقَالُ: أَوَّلُ الْمَوَدَّةِ طَلَاقَةُ
الْوَجْهِ، وَالثَّانِيَةُ التَّوَدُّدُ، وَالثَّالِثَةُ قَضَاءُ حَوَائِجِ النَّاسِ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْإِخْوَانِ.

According to Abū Ja'far b. Ṣahbān:

“It was said (by the pious of the early times): ‘The first sign of affection is meeting with a smiling face, and the second sign is friendliness (towards Allah’s creation), and the third sign is fulfilling the needs of the people.’”²

Reported by Ibn Abī al-Dunyā in *al-Ikhwān*.

¹ Set forth by •Ibn Abī al-Dunyā in *Qaḍā' al-awā'ij*, p. 64 §67.

² Set forth by •Ibn Abī al-Dunyā in *al-Ikhwān*, p. 191 §138.

إِطْعَامُ الطَّعَامِ

SECTION 5

FEEDING THE MEALS

QUR'ĀN

١. ﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّرتَهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّرتُهُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ﴾

1. *«Allah does not persecute you for your purposeless (and frivolous) oaths, but takes you to task for your (solemn) oaths which you affirm (deliberately). (If you breach such oaths) the atonement is feeding ten poor persons with an average (quality) food which you serve to your family, or providing them (the poor) with the clothes, or freeing one neck (i.e., a slave). But the one who does not find (all this) shall fast for three days. This is the atonement for your oaths which you affirm (and then break). So, always guard your oaths. It is this way Allah explains most clearly His Revelations to you so that you may become grateful (by obeying His commandments).»¹*

¹ Qur'ān, 5:89.

٢. ﴿وَالْبُذْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا
اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا أَلْقَانِعَ
وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

2. *And We have made for you bigger sacrificial animals (i.e., camels and cows, etc.) from amongst the signs of Allah. There is good in them for you. So line (them) up and (after lancing at the time of their slaughter) invoke the Name of Allah over them. Then, when they fall down on their sides, eat of it and (also) feed those who are sitting contented as well as the (needy) who beg. We have, this way, subjected them to you so that you may give thanks.*¹

٣. ﴿فَمَنْ لَمْ يَجِدْ فَصِيَامَ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّا فَمَنْ
لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ
حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ﴾

3. *But the one who does not find (a slave) must fast for two consecutive months (as an obligation) before they touch each other. Then someone who is unable to do that must feed sixty poor people (under obligation). That is in order that you may keep your belief in Allah and His Messenger (ﷺ). And these are the limits (set by) Allah. And there is a painful punishment for the disbelievers.*²

٤. ﴿وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۖ إِنَّمَا
نُطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا﴾

4. *And they give (their own) food, in deep love of Allah, to the needy, the orphan and prisoner (out of sacrifice, despite their own desire and need for it), (And say:) 'We*

¹ Ibid., 22:36.

² Ibid., 58:4.

are feeding you only to please Allah. We do not seek any recompense from you nor (wish for) any thanks.﴾¹

٥. ﴿فَلَا أَقْتَحَمَ الْعَقَبَةَ ۖ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۖ فَكُّ رَقَبَةٍ ۖ أَوْ
إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۖ يَتِيمًا ذَا مَقْرَبَةٍ ۖ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ﴾

5. *«But he has not yet attempted the steep ascent (of the Dīn [Religion]) of truth and the practical life dedicated to good and piety). And what have you thought of the steep ascent (of the rigours of the Dīn [Religion] of truth)? It is freeing a neck (from slavery and subjugation), Or feeding on a day of scarcity (the poor and the needy during famine and scarcity i.e., striving to put an end to their sufferings and economic crises), The orphaned relative, Or the poverty-stricken destitute who is completely rundown (and homeless).﴾²*

HADITH

٦٤ / ٦٤. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟
قَالَ: تَطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ.
مُتَّفَقٌ عَلَيْهِ.

64/64. According to ‘Abd Allāh b. ‘Amr رَضِيَ اللَّهُ عَنْهُ:

“A man asked the Prophet ﷺ: ‘What kind of (action in) Islam is best?’ He said: ‘(The best action in Islam is that) you serve the food, and recite the salutation of peace to someone whether you know him or do not know!’”³

Agreed upon by al-Bukhārī and Muslim.

¹ Ibid., 76:8–9.

² Ibid., 90:11–16.

³ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:13 §12. •Muslim in *al-Ṣaḥīḥ*, 1:65 §39. •Abū Dāwūd in *al-Sunan*, 4:350 §5194. •al-Nasā’ī in *al-Sunan*, 6:107 §5000. •Ibn Mājah in *al-Sunan*, 2:1083 §3253. •Ibn ibbān in *al-Ṣaḥīḥ*, 2:258 §505.

٦٥/٦٥. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ، أَوْ إِنْسَانٌ، أَوْ بَيْهَمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ. مُتَّفَقٌ عَلَيْهِ.

65/65. According to Anas b. Mālik رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘It is a charitable donation when a Muslim plants a tree or grows crops and the birds, humans or cattle eat from it.’”¹

Agreed upon by al-Bukhārī and Muslim.

٦٦/٦٦. عَنْ جَابِرٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أَكَلَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا سَرِقَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا أَكَلَ السَّبْعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ، وَمَا أَكَلَتِ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ، وَلَا يَزِرُوهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ. وَفِي رِوَايَةٍ قَالَ: كَانَ لَهُ صَدَقَةٌ إِلَى يَوْمِ الْقِيَامَةِ. رَوَاهُ مُسْلِمٌ.

66/66. According to Jābir b. ‘Abd Allah رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘When a Muslim plants a tree and something is eaten of it, then it is a charity from him; anything which is stolen from it is also a charity from him. And what beasts feed from it is also a charitable donation. And what is being eaten by the birds is also a charitable donation for him. Hence, whatever loss one incurs will be included in charitable donation (because it benefits humans, animals and birds).’”

In another tradition, the Prophet ﷺ said:

“That will be the charitable donation until the Day of Resurrection.”²

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:817 §2195. •Muslim in *al-Ṣaḥīḥ*, 3:1189 §1553.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:1188 §1552.

Reported by Muslim.

٦٧ / ٦٧ . عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اعْبُدُوا الرَّحْمَنَ، وَأَطْعِمُوا الطَّعَامَ، وَأَفْشُوا السَّلَامَ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ.
رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

67/67. According to 'Abd Allah b. 'Amr رضي الله عنه:

"The Messenger of Allah ﷺ said: "Worship the Sustainer, al-Rahmān, feed others, establish the custom of invoking peace, then you will enter Paradise with security."¹

Reported by al-Tirmidhī, and he said: "This is a fine authentic tradition."

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 4:287 §1855. •'Abd b. umayd in *al-Musnad*, 1:139 §355.

إِكْسَاءُ الْفَقِيرِ

SECTION 6

CLOTHING THE DESTITUTE

QUR'AN

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا
عَقَدْتُمُ الْأَيْمَانَ فَكَفَرْتُمْ بِهِ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ
أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ
ذَلِكَ كَفَرَةٌ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ﴾

Allah does not persecute you for your purposeless (and frivolous) oaths, but takes you to task for your (solemn) oaths which you affirm (deliberately). (If you breach such oaths) the atonement is feeding ten poor persons with an average (quality) food which you serve to your family, or providing them (the poor) with the clothes, or freeing one neck (i.e., a slave). But the one who does not find (all this) shall fast for three days. This is the atonement for your oaths which you affirm (and then break). So, always guard your oaths. It is this way Allah explains most clearly His Revelations to you so that you may become grateful (by obeying His commandments).¹

¹ Qur'an, 5:89.

HADITH

٦٨/٦٨. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّمَا مُؤْمِنٍ أَطْعَمَ مُؤْمِنًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنْ ثَمَارِ الْجَنَّةِ، وَأَيُّمَا مُؤْمِنٍ سَقَى مُؤْمِنًا عَلَى ظَمَمٍ سَقَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنَ الرَّحِيقِ الْمَخْتُومِ، وَأَيُّمَا مُؤْمِنٍ كَسَا مُؤْمِنًا عَلَى عُرْيٍ، كَسَاهُ اللَّهُ مِنْ خُضْرِ الْجَنَّةِ.
رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

68/68. According to AbūSaʿīd al-Khudhrī رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ said: ‘If a believer feeds another believer in hunger, Allah will feed him from the fruits of Paradise on the Day of Resurrection. If a believer quenches the thirst of another believer, Allah will give him a pure drink (which is sealed to drink) on the Day of Resurrection. And if a believer clothes another believer when he is unclothed, then Allah will clothe him with green garments of Paradise.’”¹

Reported by Abū Dāwūd and al-Tirmidhī.

٦٩/٦٩. عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا إِلَّا كَانَ فِي حِفْظٍ مِنَ اللَّهِ مَا دَامَ مِنْهُ عَلَيْهِ خِرْقَةٌ.
رَوَاهُ التِّرْمِذِيُّ وَالتَّبَرَانِيُّ.

69/69. ‘Abd Allah b. ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا heard the Messenger of Allah ﷺ saying:

“If a Muslim clothes another Muslim, he will remain in the protection of Allah until a shred of that cloth is left on him.”²

Reported by al-Tirmidhī and al-Ṭabarānī.

¹ Set forth by •Abū Dāwūd in *al-Sunan*, 2:130 §1682. •al-Tirmidhī in *al-Sunan*, Ch.: (8), 4:633 §2449.

² Set forth by •al-Tirmidhī in *al-Sunan*, Ch.: (41), 4:651 §2484. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 12:97 §12591.

٧٠/٧٠. عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: إِدْخَالُكَ الشُّرُورَ عَلَى مُؤْمِنٍ أَشْبَعَتْ جَوْعَتَهُ، أَوْ كَسَوْتَ عَرِيَهُ أَوْ قَضَيْتَ لَهُ حَاجَةً.

رَوَاهُ الطَّبْرَانِيُّ.

70/70. According to 'Umar b. al-Khaṭṭāb رضي الله عنه:

“The Messenger of Allah ﷺ was asked: ‘Which deeds are the best?’ He said: ‘(The most excellent deed is) your provision of contentment to a believer by warding off his hunger or clothing him to cover his nakedness or meeting any of his needs.’”¹

Reported by al-Ṭabarānī.

¹ Set forth by •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 5:202 §5081.

التيسير على المُعسر والوضع عنه

SECTION 7

FACILITATING THE DEPRIVED AND
WAIVING HIS DEBT

QUR'AN

﴿وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

«And if a debtor is under financial stress, he should be given respite till he feels at ease to pay. And your forgoing (the loan) is better for you if you know (what significance it has in the sight of Allah to console the poor).»^I

HADITH

٧١ / ٧١. عَنْ حُذَيْفَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَلَقَّتِ الْمَلَائِكَةُ رُوحَ رَجُلٍ مِمَّنْ كَانَ قَبْلَكُمْ. فَقَالُوا: أَعْمِلْتَ مِنَ الْخَيْرِ شَيْئًا؟ قَالَ: لَا. قَالُوا: تَذَكَّرُ. قَالَ: كُنْتُ أَدَايِنُ النَّاسَ فَأَمُرُ فِتْيَانِي: أَنْ يُنْظَرُوا الْمُعْسِرَ وَيَتَجَوَّزُوا عَنِ الْمُؤْسِرِ. قَالَ: قَالَ اللَّهُ ﻋَﻠَﻴْهِمُ السَّلَامُ: تَجَوَّزُوا عَنْهُ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

^I Qur'an, 2:280.

71/71. According to uḍayfa ؓ:

“The Messenger of Allah ﷺ said: ‘It was an event of the earlier communities when the angels had taken someone’s soul. They (angels) then asked him: ‘Did you perform any good deed?’ He said: ‘No.’ The angels said: ‘Recall.’ He said: ‘I used to lend money to people and used to tell my slaves to overlook the deprived ones and give respite to the wealthy ones.’ The Prophet ﷺ said: ‘Allah Most High said (to His angels): “You (also) overlook him.”’”¹

Agreed upon by al-Bukhārī and Muslim and this is the wording of Muslim.

٧٢/٧٢. عَنْ أَبِي هُرَيْرَةَ ؓ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ؛ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ؛ وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ؛ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

72/72. According to Abū Hurayra ؓ:

“The Prophet ﷺ said: ‘If someone relieves a believer of an agony of this world, Allah will relieve him of one of the agonies of the Day of Resurrection. If someone makes life easy for a person in distress, Allah will make life easy for him in this world and the Hereafter. If someone covers the faults of a Muslim in this world, Allah will cover his faults in this world and in the Hereafter. Allah does not cease helping His servant as long as His servant continues helping his brother.’”²

Reported by Muslim, Aḥmad, Abū Dāwūd and al-Tirmidhī.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:731 §1971. •Muslim in *al-Ṣaḥīḥ*, 3:1194 §1560.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2074 §2699. •Aḥmad b. anbal in *al-Musnad*, 2:252 §7421. •Abū Dāwūd in *al-Sunan*, 4:287 §4946. •al-Tirmidhī in *al-Sunan*, 5:195 §2945. •Ibn Mājah in *al-Sunan*, 1:82 §225.

٧٣/٧٣. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَصَحَ لَهُ، أَظَلَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.
رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ.

73/73. According to Abū Hurayra رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘Whoever grants respite to a deprived one or excuses his loans, Allah will keep him under the shade of His throne on the Day of Resurrection, when there will be no shade that Day except His shade of mercy.’”¹

Reported by Aḥmad and al-Tirmidhī and this is the wording of al-Tirmidhī.

٧٤/٧٤. عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَرَادَ أَنْ تُسْتَجَابَ دَعْوَتُهُ وَأَنْ تُكْشَفَ كُرْبَتُهُ فَلْيَقْرَجْ عَنْ مُعْسِرٍ.
رَوَاهُ أَحْمَدُ وَعَبْدُ بْنُ حُمَيْدٍ.

74/74. According to Ibn ‘Umar رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘He who wants his supplication answered and his troubles removed should make easiness for the deprived (or for a borrower).’”²

Reported by Aḥmad and ‘Abd b. umayyd.

٧٥/٧٥. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَسْجِدِ، وَهُوَ يَقُولُ بِيَدِهِ هَكَذَا - فَأَوْمَأَ أَبُو عَبْدِ الرَّحْمَنِ بِيَدِهِ إِلَى الْأَرْضِ - مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَصَحَ لَهُ، وَفَاهُ اللَّهُ مِنْ فَيْحِ جَهَنَّمَ.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:359 §8696. •al-Tirmidhī in *al-Sunan*, 3:599 §1306. •al-Qudā’ī in *Musnad al-Shihāb*, 1:281 §459.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:23 §4749. •‘Abd b. umayyd in *al-Musnad*, 1:262 §826.

رَوَاهُ أَحْمَدُ.

75/75. According to ‘Abd Allah b. ‘Abbās ؓ:

“The Messenger of Allah ﷺ set out towards the mosque and was saying while pointing this way (Abū ‘Abd al-Raḥmān pointed towards the ground by his hands), ‘Who makes easiness for the destitute or excused him, then Allah Most High will protect him from the blast of Hell.’”¹

Reported by Aḥmad.

٧٦/٧٦. عَنْ أَبِي الْيَسْرِ ؓ صَاحِبِ النَّبِيِّ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَحَبَّ أَنْ يُظَلَّهُ اللَّهُ فِي ظِلِّهِ، فَلْيَنْظُرْ مُعْسِرًا أَوْ لِيَضَعْ لَهُ.
رَوَاهُ ابْنُ مَاجَهٍ وَالتَّطَبَّرَانِي.

76/76. According to Abū Yasar ؓ, the noble Companion of the Prophet ﷺ:

“The Messenger of Allah ﷺ said: ‘Whoever would like Allah Most High (on the Day of Judgment) to take him under His shade he must give respite to the deprived one or excuse his loan.’”²

Reported by Ibn Mājah and al-Ṭabarānī.

٧٧/٧٧. عَنْ ابْنِ مَسْعُودٍ ؓ أَنَّ النَّبِيَّ ﷺ قَالَ: مَا مِنْ مُسْلِمٍ يُفْرِضُ مُسْلِمًا قَرْضًا مَرَّتَيْنِ إِلَّا كَانَ كَصَدَقَتِهَا مَرَّةً.
رَوَاهُ ابْنُ مَاجَهٍ.

77/77. According to ‘Abd Allah b. Mas‘ūd ؓ:

“The Prophet ﷺ said: ‘If a Muslim gives loan twice to another

¹ Set forth by ‘Aḥmad b. anbal in *al-Musnad*, 1:327 §3017.

² Set forth by ‘Mājah in *al-Sunan*, 2:808 §2419. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 19:167 §376. •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:27 §10917.

Muslim, then the acts are considered as a charitable donation.”¹

Reported by Ibn Mājah.

٧٨ / ٧٨. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: رَأَيْتُ لَيْلَةَ أُسْرِي بِى عَلَى بَابِ الْجَنَّةِ مَكْتُوبًا: الصَّدَقَةُ بِعَشْرِ أَمْثَالِهَا، وَالْقَرْضُ بِثَمَانِيَةِ عَشَرَ. فَقُلْتُ: يَا جِبْرِيلُ، مَا بَالُ الْقَرْضِ أَفْضَلُ مِنَ الصَّدَقَةِ؟ قَالَ: لِأَنَّ السَّائِلَ يَسْأَلُ وَعِنْدَهُ، وَالْمُسْتَقْرِضُ لَا يَسْتَقْرِضُ إِلَّا مِنْ حَاجَةٍ.

رَوَاهُ ابْنُ مَاجَهَ وَالتَّطَبَّرَانِي.

78/78. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ said: ‘On the (Ascension) night when I was taken to the heavens, I saw written at the gate of Paradise: ‘Reward of charitable donation is tenfold, while reward for loan is eighteen fold.’ I said: ‘O Jibrīl! Why is a loan superior to a charitable donation?’ He said: ‘Because the beggar asks when he has something, but the one who asks for the loan does not ask unless he is in need.’”²

Reported by Ibn Mājah and al-Ṭabarānī.

¹ Set forth by •Ibn Mājah in *al-Sunan*, 2:812 §2430.

² Set forth by •Ibn Mājah in *al-Sunan*, 2:812 §2431. •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 7:16 §6719.

الْبَابُ الثَّانِي

خِدْمَةُ الْبَشَرِيَّةِ عَبْرَ حُسْنِ التَّعَامُلِ مَعَ النَّاسِ

CHAPTER 2

SERVING MANKIND THROUGH
EXCELLENT SOCIAL MORALITY

الْفَصْلُ الْأَوَّلُ

الْأُخُوَّةُ وَالْمَوَدَّةُ فِي الْمَجْتَمَعِ

SECTION I

BROTHERHOOD AND AFFECTION IN SOCIETY

QUR'AN

١. ﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾

1. *«And hold fast to the rope of Allah, all of you together, and do not generate dissension and factions. But call to mind the blessing of Allah upon you when you were enemies (one to another). Then He created the bond of love amongst your hearts, and by His blessing you became brothers. And you (had reached) the brink of a pit of the Fire (of Hell) but He rescued you from it. That is how Allah elaborates His signs to you that you may take guidance to the right path.»¹*

٢. ﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا

¹ Qur'an, 3:103.

عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١﴾

2. ﴿(O My Esteemed Beloved!) What a mercy of Allah that you are lenient with them! Had you been stern and hard-hearted, people would have deserted, scattering away from around you. So pardon them, and pray for their forgiveness, and consult them in (important) matters. But once you make up your mind, then place your trust in Allah. Surely, Allah loves those who trust Him.﴾¹

۳. ﴿وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٥﴾ وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُو حَظٍّ عَظِيمٍ﴾

3. ﴿And good and evil cannot be equal. And remove the evil in a better (way) with the result that the one with whom you had rivalry becomes your most warmhearted friend. And this (virtue) is granted only to those who observe patience. And only he who is blessed with a large share of bounty acquires this (capability).﴾²

۴. ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾

4. ﴿The truth is that (all) believers are brothers (to one another). So make peace between your two brothers and always fear Allah, so that you may be shown mercy.﴾³

HADITH

۱/۷۹. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ

¹ Ibid., 3:159.

² Ibid., 41:34-35.

³ Ibid., 49:10.

وَلَا يُسْلِمُهُ. مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ. وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ. وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ. مُتَّفَقٌ عَلَيْهِ.

79/1. According to Ibn ‘Umar رضي الله عنه, Allah’s Messenger ﷺ said:

“The Muslim is the brother of the Muslim; he does not wrong him and he does not forsake him helpless (in hardship). If someone attends to his brother’s need (persistently), Allah attends to his need (and provides him help). If someone relieves a Muslim of an agony of the world, Allah will relieve him of one of the agonies of the Day of Resurrection. If someone hides the faults of a Muslim, Allah will hide his faults on the Day of Resurrection.”¹

Agreed upon by al-Bukhārī and Muslim.

٢/٨٠. عَنْ أَنَسٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ. مُتَّفَقٌ عَلَيْهِ.

80/2. According to Anas b. Mālik رضي الله عنه, the Holy Prophet ﷺ said:

“None of you is a true believer until he loves for his brother’s sake what he loves for his own sake!”²

Agreed upon by al-Bukhārī and Muslim.

٣/٨١. عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْمُؤْمِنِينَ فِي

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 2:862 §2310. •Muslim in *al-Shaḥīḥ*, 4:1996 §2580. •Aḥmad b. anbal in *al-Musnad*, 2:91 §5646. •al-Tirmidhī in *al-Sunan*, 4:34 §1426. •Abū Dāwūd in *al-Sunan*, 4:273 §4893. •al-Nasā’ī in *al-Sunan al-Kubrā*, 4:308 §7286. •Ibn ibbān in *al-Shaḥīḥ*, 2:291 §533. •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:94 §11292.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:14 §13. •Muslim in *al-Shaḥīḥ*, 1:67 §45. •al-Tirmidhī in *al-Sunan*, Ch.: (59), 4:667 §2515. •al-Nasā’ī in *al-Sunan*, 8:115 §5016. •Ibn Mājah in *al-Sunan*, 1:26 §66.

تَوَادَّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ. إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ
الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى.
مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

81/3. According to al-Nu'mān b. Bashīr رضي الله عنه, Allah's Messenger ﷺ said:

"In their mutual love (and affection), their mutual mercy (and sympathy) and their mutual compassion, the true believers are like the physical body. If one of its organs is afflicted with pain, the rest of the body rallies to it with sleeplessness and fever."¹

Agreed upon by al-Bukhārī and Muslim, and this is the wording of Muslim.

٨٢ / ٤. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ أَنَّ رَجُلًا زَارَ أَخًا لَهُ فِي قَرْيَةٍ أُخْرَى.
فَأَرْصَدَ اللَّهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكًا. فَلَمَّا أَتَى عَلَيْهِ قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخًا لِي فِي
هَذِهِ الْقَرْيَةِ. قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لَا. غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ ﷻ.
قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ بِأَنَّ اللَّهَ قَدْ أَحْبَبَكَ كَمَا أَحْبَبْتُهُ فِيهِ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ حِبَّانَ.

82/4. According to Abū Hurayra رضي الله عنه:

"The Prophet ﷺ said: 'A man visited a brother of his in another village, so Allah provided him with an angel on his route. When the angel came upon him, he said: "What are you seeking?" The man said: "I am seeking a brother (in faith) of mine in this village." The angel said: "Have you any benevolence extended towards him that you aim to accomplish?" The man said: "No, except that I love him for the sake of Allah!" Then the angel said: "I am Allah's envoy to you, sent to inform you that Allah loves you, just as you love him for His sake!"'"²

¹ Set forth by •al-Bukhārī in *al-Shāḥih*, 5:2238 §5665. •Muslim in *al-Shāḥih*, 4:1999 §2586. •Aḥmad b. anbal in *al-Musnad*, 4:270. •al-Bazzār in *al-Musnad*, 8:238 §3299.

² Set forth by •Muslim in *al-Shāḥih*, 4:1988 §2567. •Aḥmad b. anbal in *al-*

Reported by Muslim, Aḥmad and Ibn Ḥibbān.

٥ / ٨٣. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا عَادَ الْمُسْلِمُ أَخَاهُ أَوْ زَارَهُ قَالَ اللَّهُ ﻋَﻠَﻴْهِ السَّلَامُ: طُبِّتَ، وَطَابَ مَمْشَاكَ، وَتَبَوَّأْتَ فِي الْجَنَّةِ مَنْزِلًا. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَه.

83/5. According to Abū Hurayra رضي الله عنه:

“Indeed, the Messenger of Allah ﷺ said: ‘When a Muslim visits his (ailing) brother, or visits his brother (only for the sake of Allah), then Allah Most High says to him: ‘You have become clean, your steps (walking) are clean, and you have made your abode in Paradise.’”¹

Reported by Aḥmad, al-Tirmidhī and Ibn Mājah.

٦ / ٨٤. عَنْ أَبِي جُرَيْجٍ الْهَجَمِيِّ رضي الله عنه قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا قَوْمٌ مِنْ أَهْلِ الْبَادِيَةِ. فَعَلَّمْنَا شَيْئًا يَنْفَعُنَا اللَّهُ تَبَارَكَ وَتَعَالَى بِهِ. قَالَ: لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تُقْرِغَ مِنْ دَلْوِكَ فِي إِنَاءِ الْمُسْتَسْقَى، وَلَوْ أَنْ تُكَلِّمَ أَخَاكَ وَوَجْهَكَ إِلَيْهِ مُنْبَسِطٌ.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ حِبَّانَ.

84/6. According to Abū Jurayj Hujaymī رضي الله عنه:

“I submitted to the Messenger of Allah ﷺ: ‘We are from villages, teach us an act which, when we perform, Allah Most High rewards us.’ He said: ‘Do not despise any good act whether it is about pouring water out of your pail to the pail of someone thirsty, and when you

Musnad, 2:408 §9280, 9959, 10608. • Ibn ḥibbān in *al-Shaḥīḥ*, 2:331, 337 §572, 576. • Abū Ya‘lā in *al-Musnad*, 1:211 §254. • al-Bayhaqī in *Shu‘ab al-Imān*, 6:488. • Ibn al-Mubārak in *al-Zuhd*, 1:247 §710.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:344 §8517; 2:354 §8636. •al-Tirmidhī in *al-Sunan*, 4:365 §2008. •Ibn Mājah in *al-Sunan*, 1:464 §1443. •Ibn ḥibbān in *al-Shaḥīḥ*, 7:228 §2961.

talk to your brother, have a smile on your face for him.”¹

Reported by Aḥmad, al-Nasā’ī and Ibn ʿibbān.

٧/٨٥. عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ فِي حَجَّةِ الْوَدَاعِ فَقَالَ: ... إِنَّ كُلَّ مُسْلِمٍ أَخٌ الْمُسْلِمِ. الْمُسْلِمُونَ إِخْوَةٌ. وَلَا يَحِلُّ لِأَمْرِيءٍ مِنْ مَالِ أَخِيهِ إِلَّا مَا أَعْطَاهُ عَنْ طَيْبِ نَفْسٍ وَلَا تَظْلِمُوا وَلَا تَرْجِعُوا مِنْ بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

رَوَاهُ الْحَاكِمُ.

85/7. According to ‘Abd Allah b. ‘Abbās رضي الله عنه:

“The Messenger of Allah ﷺ, while delivering the Farewell Sermon, said: ‘..... Every Muslim is a brother of another Muslim. Muslims are brothers to each other. It is not permissible to use his brother’s wealth except which he gives with his own wish. And do not do wrong to each other and do not revert as disbelievers after me by striking one another’s necks.’”²

Reported by al- ākim.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:63 §20652. •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:487 §9696. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 2:281 §522. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 2:281 §522. •Ibn al-Ja’d in *al-Musnad*, 1:454 §3100. •al-Haythamī in *Mawārid al-Zamʿān*, 1:350 §1450.

² Set forth by •al- ākim in *al-Mustadrak* 1:171 §318. •al-Bayhaqī in *al-I’tiqād*, 1:228. •al-Dhahabī in *Tārīkh al-Islām*, 2:709.

الدُّعَاءُ لِلْإِخْوَانِ بِظَهْرِ الْغَيْبِ

SECTION 2

SUPPLICATIONS AND WELL WISHES FOR BROTHERS IN THEIR ABSENCE

QUR'ĀN

١. ﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ﴾

1. *‘O my Lord! Forgive me and (forgive) my parents* and all the believers as well on the Day when reckoning (and accountability) will be held.’¹*

٢. ﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ﴾

2. *‘The angels who are bearing the Throne and those who are around it, (all) glorify their Lord with His praise and believe in Him and pray for forgiveness of the believers (and submit): ‘O our Lord, You encompass everything in (Your) mercy and knowledge. So forgive those who turn to You in repentance and follow Your path and protect them from the torment of Hell.’²*

¹ Qur'ān, 14:41.

² Ibid., 40:7.

٣. ﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

3. *«And those (too) who came after these (Emigrants and the Anṣār [Supporters]) submit: 'O our Lord, forgive us and our brothers who have preceded in embracing faith. And let not any spite and rancour be in our hearts against the believers. O our Lord, surely, You are Most Clement, Ever-Merciful.'»*¹

HADITH

٨ / ٨٦. عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لِأَخِيهِ يَظْهَرُ الْغَيْبِ إِلَّا قَالَ الْمَلَكُ: وَلَكَ بِمِثْلِ. رَوَاهُ مُسْلِمٌ وَابْنُ حِبَّانَ.

86/8. According to Abū al-Dardā' رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘No Muslim servant ever supplicates on behalf of his Muslim brother in his absence, without the (appointed) angel saying: “You are credited with an equivalent (of what you have prayed for your brother)!”’²

Reported by Muslim and Ibn ibbān.

٩ / ٨٧. وَفِي رِوَايَةٍ أُمُّ الدَّرْدَاءِ رضي الله عنها قَالَتْ: حَدَّثَنِي سَيِّدِي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ دَعَا لِأَخِيهِ يَظْهَرُ الْغَيْبِ قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ وَلَكَ بِمِثْلِ.

¹ Ibid., 59:10.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2094 §2732. •Ibn ibbān in *al-Ṣaḥīḥ*, 3:268 §989. •Ibn ‘Asākir in *Tārīkh Madīna Damishq*, 25:126. •al-Nawawī in *al-Adhkār*, 1:319 §1211.

رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ.

87/9. According to Umm al-Dardā' رضي الله عنها, her master told her that he heard the Messenger of Allah ﷺ say:

"The supplication of the Muslim on behalf of his brother, in his absence, is granted. Beside his head there is a commissioned angel. Whenever he supplicates for something good on his brother's behalf, the commissioned angel says: 'Āmīn, and be you credited with the equivalent (of what you have prayed for your brother)!'"¹

Reported by Muslim and Abū Dāwūd.

١٠/٨٨. وَفِي رِوَايَةِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ النَّبِيُّ ﷺ: إِذَا دَعَا لِأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَتِ الْمَلَائِكَةُ: وَلَكَ بِمِثْلٍ.

رَوَاهُ الْبُخَارِيُّ فِي التَّارِيخِ وَالطَّبْرَانِيُّ فِي الدُّعَاءِ.

88/10. According to Abū Hurayra رضي الله عنه:

"The Prophet ﷺ said: 'When a Muslim brother supplicates on behalf of his brother in his absence, the angel says: 'May you be credited with the equivalent (of what you have prayed for your brother)!'"²

Reported by al-Bukhārī in *Tārīkh al-Kabīr* and al-Ṭabarānī in *al-Du'a'*.

١١/٨٩. وَفِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا دَعْوَةُ أَسْرَعَ إِجَابَةً مِنْ دَعْوَةِ غَائِبٍ لِغَائِبٍ.

رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَابْنُ أَبِي شَيْبَةَ.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2094 §2732. •Abū Dāwūd in *al-Sunan*, 2:89 §1534. •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:353 §6224. •al-'Asqalānī in *Talkhīṣ al-abīr*, 2:95 §714. •Ibn Sirāyā in *Salāḥ al-Mu'min fī al-Du'a'*, 1:183 §298.

² Set forth by •al-Bukhārī in *al-Tārīkh al-Kabīr*, 3:88 §307. •al-Ṭabarānī in *al-Du'a'*, 1:395 §1327. •al-Hindī in *Kanz al-'Ummāl*, 2:47 §3360.

89/11. According to 'Abd Allāh b. 'Amr رضي الله عنه:

"Allah's Messenger ﷺ said: 'The supplication that is answered most quickly is the supplication of someone who is absent on behalf of someone who is absent!'"¹

Reported by al-Tirmidhī, Abū Dāwūd and Ibn Abī Shayba.

١٢/٩٠. وَفِي رِوَايَةِ عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: دُعَاءُ الْأَخِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ لَا يُرَدُّ.
رَوَاهُ الْبَزَّازُ.

90/12. According to 'Imrān b. رضي الله عنه uṣayn رضي الله عنه:

"Allah's Messenger ﷺ said: 'A brother's supplication in the absence of his brother is not rejected.'"²

Reported by al-Bazzār.

١٣/٩١. وَفِي رِوَايَةِ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: دَعْوَتَانِ لَيْسَ بَيْنَهُمَا وَبَيْنَ اللَّهِ ﷻ حِجَابٌ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمَرْءِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ.
رَوَاهُ الطَّبْرَانِيُّ.

91/13. According to 'Abd Allāh b. 'Abbās رضي الله عنه:

"Allah's Messenger ﷺ said: 'Two supplications are such as there is no screen between them and Allah Most High: a supplication of an oppressed one, and a supplication of a brother on behalf of his brother in his absence.'"³

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 4:352 §1980. •Abū Dāwūd in *al-Sunan*, 2:89 §1535. •Ibn Abī Shayba in *al-Muṣannaf*, 6:21 §29159. •al-Qudā'ī in *Musnad al-Shihāb*, 2:265 §1328. •'Abd b. umyad in *al-Musnad*, 1:134 §331.

² Set forth by •al-Bazzār in *al-Musnad*, 9:52 §3577. •al-Haythamī in *Majma' al-Zawā'id*, 10:152. •al-Hindī in *Kanz al-'Ummāl*, 2:43 §3312. •al-Munāwī in *al-Taysīr bi Sharḥ al-Jāmi' al-Ṣaghīr*, 2:6.

³ Set forth by •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 11:119 §11232 & in *al-*

Reported by al-Ṭabarānī.

Duʿāʾ, 1:395 §1330. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:130 §3373.
•al-Haythamī in *Majmaʿ al-Zawāʿid*, 10:152. •al-Hindī in *Kanz al-ʿUmmāl*,
2:44 §3317.

حُسْنُ الْعَهْدِ وَالْوَفَاءُ بِهِ

SECTION 3

EXCELLENT FULFILMENT OF PROMISES

QUR'AN

١. ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ﴾

1. ﴿O believers! Fulfil (your) promises.﴾¹

٢. ﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا ءَلَا يَمُنَ بَعْدَ تَوْكِيدِهَا

وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ﴾

2. ﴿And always fulfil the promise of Allah when you promise, and do not break oaths after making them firm, whilst you have already made Allah a surety over you. Surely, Allah knows well whatever you do.﴾²

٣. ﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾

3. ﴿And always fulfil the promise. No doubt, the promise will be questioned about.﴾³

¹ Qur'an, 5:1.

² Ibid., 16:91.

³ Ibid., 17:34.

HADITH

١٤/٩٢. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النَّفَاقِ حَتَّى يَدَعَهَا: إِذَا أُؤْتِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ. مُتَّفَقٌ عَلَيْهِ.

92/14. According to ‘Abd Allāh b. ‘Amr رضي الله عنه, Allah’s Messenger ﷺ said:

“There are four things which, if someone is cloaked in them, he is a sheer hypocrite, and if someone contains a trait of them, he contains a trait of hypocrisy until he gets rid of it: (1) If he is trusted, he betrays, (2) if he speaks, he lies, (3) if he makes a contract, he violates it, and (4) if he disputes, he acts immorally.”¹

Agreed upon by al-Bukhārī and Muslim.

١٥/٩٣. وَفِي رِوَايَةٍ عَنْ أَبِي أُسَيْدٍ مَالِكِ بْنِ رِبِيعَةَ السَّاعِدِيِّ رضي الله عنه، قَالَ: بَيْنَمَا أَنَا جَالِسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ، فَقَالَ: يَا رَسُولَ اللَّهِ، هَلْ بَقِيَ عَلَيَّ مِنْ بِرِّ أَبِيي شَيْءٌ بَعْدَ مَوْتِهَا أَبْرَهُمَا بِهِ؟ قَالَ: نَعَمْ خِصَالُ أَرْبَعَةٍ: الصَّلَاةُ عَلَيْهِمَا وَالِاسْتِغْفَارُ لَهُمَا، وَإِنْفَاذُ عَهْدِهِمَا، وَإِكْرَامُ صَدِيقَيْهِمَا، وَصَلَةُ الرَّجِمِ الَّتِي لَا رَحِمَ لَكَ إِلَّا مِنْ قَبْلِهِمَا، هُوَ الَّذِي بَقِيَ عَلَيْكَ مِنْ بِرِّهِمَا بَعْدَ مَوْتِهِمَا. رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَابْنُ مَاجَه.

93/15. Narrated Abū Usayd Mālik b. Rabi‘a al-Sa‘idī رضي الله عنه:

“While we were with the Messenger of Allah ﷺ, a man from Ansar came to him and submitted: ‘O Messenger of Allah! Is there any good

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:21 §34. •Muslim in *al-Shaḥīḥ*, 1:78 §58. •Aḥmad b. anbal in *al-Musnad*, 2:189 §6768. •Abū Dāwūd in *al-Sunan*, 4:221 §4688. •al-Tirmidhī in *al-Sunan*, 5:19 §2632. •al-Nasā’ī in *al-Sunan*, 8:16 §5020.

deed left that I can do on behalf of my parents after their death?’ He replied: “Yes, there are four practices: you can invoke supplication for them, ask for forgiveness for them, carry out their promises after their death, honour their friends, and behave well with their kinships.... These are the acts of righteousness that are upon you after their death.”¹

Reported by Aḥmad b. ḥanbal, Abū Dāwūd and Ibn Mājah.

١٦/٩٤. وَفِي رِوَايَةِ سُلَيْمِ بْنِ عَامِرٍ يَقُولُ: كَانَ بَيْنَ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ وَبَيْنَ أَهْلِ الرُّومِ عَهْدٌ، وَكَانَ يَسِيرُ فِي بِلَادِهِمْ حَتَّى إِذَا انْقَضَى الْعَهْدُ أَغَارَ عَلَيْهِمْ. فَإِذَا رَجُلٌ عَلَى دَابَّةٍ أَوْ عَلَى فَرَسٍ وَهُوَ يَقُولُ: اللَّهُ أَكْبَرُ وَفَاءٌ لَا غَدْرَ، وَإِذَا هُوَ عَمْرُو بْنُ عَبْسَةَ رَضِيَ اللَّهُ عَنْهُ. فَسَأَلَهُ مُعَاوِيَةُ رَضِيَ اللَّهُ عَنْهُ عَنْ ذَلِكَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمٍ عَهْدٌ فَلَا يَحِلُّنَّ عَهْدًا وَلَا يَشُدَّنَّهُ حَتَّى يَمْضِيَ أَمْدُهُ أَوْ يَنْبِذَ إِلَيْهِمْ عَلَى سَوَاءٍ. قَالَ: فَرَجَعَ مُعَاوِيَةُ رَضِيَ اللَّهُ عَنْهُ بِالنَّاسِ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ. قَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ

حَسَنٌ صَحِيحٌ.

94/16. Sulaym b. ‘Amir said:

“There was a treaty between Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ and the Byzantines, and he (Mu‘āwiyah) approached their country so he could attack them when the treaty ends. Suddenly, he saw a man on a horse who was saying: ‘Allah is the Greatest! Fulfil the promise; do not break the promise.’ And when they looked, they found that he was ‘Amr b. ‘Abasa رَضِيَ اللَّهُ عَنْهُ. When Mu‘āwiyah questioned him (about that), he said: ‘I heard the Messenger of Allah say: “When one has a treaty with people, he must not breach it or tease them until its term comes to an end or they should openly declare the cancellation of the treaty equally in retribution (and

¹ Set forth by •Aḥmad b. ḥanbal in *al-Musnad*, 3:497 §16103. •Abū Dāwūd in *al-Sunan*, 4:336 §5142. •Ibn Mājah in *al-Sunan*, 2:1208 §3664. •al-ākīm in *al-Mustadrak*, 4:171 §7260. •al-Ṭabarānī in *al-Mu‘jam al-Awsat*, 8:65 §7976.

you inform them).” It is said: By hearing that, Mu‘āwiya returned.”¹

Reported by Aḥmad b. anbal, Abū Dāwūd and al-Tirmidhī.

These are the wordings of al-Tirmidhī and he said: “This is a fine authentic tradition.”

١٧/٩٥. وَفِي رِوَايَةٍ عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا نَقَضَ قَوْمٌ الْعَهْدَ إِلَّا كَانُوا الْقَتْلُ بَيْنَهُمْ، وَلَا ظَهَرَتِ الْفَاحِشَةُ فِي قَوْمٍ إِلَّا سَلَطَ عَلَيْهِمُ الْمَوْتُ، وَلَا مَنَعَ قَوْمٌ الزَّكَاةَ إِلَّا حَبَسَ عَنْهُمْ الْقَطْرُ.

رَوَاهُ الْحَاكِمُ، وَقَالَ: صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ وَالْبَيْهَقِيِّ.

95/17. According to Buraydah رَضِيَ اللَّهُ عَنْهُ:

“The Prophet ﷺ said: ‘Killing becomes a practice when a nation violates a treaty, death is enforced when obscenity emerges in a nation; and when a nation stops paying Alms-due then the rain is stopped on them.’”²

Reported by al- ākim and al-Bayhaqī. Al- ākim said: “This is an authentic tradition in conformity with the stipulation of Muslim.”

١٨/٩٦. عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْحَمَسَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَايَعْتُ النَّبِيَّ ﷺ بَيْعٍ قَبْلَ أَنْ يُبْعَثَ، وَبَقِيَتْ لَهُ بَقِيَّةٌ فَوَعَدْتُهُ أَنْ آتِيَهُ بِهَا فِي مَكَانِهِ، فَنَسِيتُ ثُمَّ ذَكَرْتُ بَعْدَ ثَلَاثٍ، فَجِئْتُ فَإِذَا هُوَ فِي مَكَانِهِ، فَقَالَ: يَا فَتَى، لَقَدْ شَقَقْتَ عَلَيَّ. أَنَا هَاهُنَا مِنْذُ ثَلَاثٍ أَنْتَظِرُكَ. رَوَاهُ أَبُو دَاوُدَ.

96/18. According to ‘Abd Allah b. Abī al- amsā’:

“I bought something from the Prophet before the announcement of his Prophethood, and some of the price was still due on me. I promised

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:113 §17066. •Abū Dāwūd in *al-Sunan*, 3:83 §2759. •al-Tirmidhī in *al-Sunan*, 4:143 §1580.

² Set forth by •al- ākim in *al-Mustadrak*, 2:136 §2577. •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:346 §6190.

him that I would bring it (the remaining money) to him at the same place, but I forgot. When I remembered three days later, I went to that place and found him there. He said: 'You have troubled me, young man. I have been waiting for you here for three days.' (He [Prophet] did not utter any word of anger besides that)."¹

Reported by Abū Dāwūd.

¹ Set forth by •Abū Dāwūd in *al-Sunan*, 4:299 §4996.

سِتْرُ الْعُيُوبِ وَحِفْظُ الْأَسْرَارِ

SECTION 4

COVERING THE FAULTS AND PROTECTING THE
SECRETS OF OTHERS

QUR'ĀN

١. ﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ﴾

1. *Why did it not happen that when you heard of it (the slander), the believers, both men and women, would think good of their own people and say: 'This is obviously a fabricated accusation (based on falsehood)'?*¹

٢. ﴿لَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَنَكَ هَذَا بُهْتَنٌ عَظِيمٌ﴾

2. *And when you heard of this (heinous charge), why did you not declare (at the same moment): 'It is not (at all justified) for us to talk about it'? (Rather you should have said: 'O Allah,) Holy are You (High above making such a woman the beloved wife of Your Beloved and Esteemed Messenger ﷺ). This is a grave charge.'*²

¹ Qur'ān, 24:12.

² Ibid., 24:16.

٣. ﴿وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ﴾

3. *«And when the Prophet (ﷺ) secretly disclosed a matter to one of his wives, but when she mentioned it and Allah made it known to the Prophet (ﷺ), then the Prophet reminded her of some part of it and overlooked (to inform) the rest of it. Then when the Prophet (ﷺ) informed her of it (that she had disclosed that secret), she said: 'Who has told you of that?' The Prophet (ﷺ) said: 'The All-Knowing, All-Aware (Lord) has told me.'»¹*

٤. ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا﴾

4. *«O believers! Avoid most conjectures. Indeed, some conjectures are sins (liable to punishment in the Hereafter). And spy not (on someone's unknown matters or secrets)»²*

٥. ﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾

5. *«Woe to everyone who slanders (face to face) and finds fault (in absence)!»³*

HADITH

١٩/٩٧. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْمُسْلِمُ أَخُو الْمُسْلِمِ. لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ. وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ. وَمَنْ فَرَّجَ عَنْ

¹ Ibid., 66:3.

² Ibid., 49:12.

³ Ibid., 104:1.

مُسْلِمٍ كُرْبَةً فَرَجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتِ يَوْمِ الْقِيَامَةِ. وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

مُتَّفَقٌ عَلَيْهِ.

97/19. According to Ibn ‘Umar رضي الله عنه, Allah’s Messenger ﷺ said:

“The Muslim is the brother of the Muslim; he does not wrong him and he does not forsake him helpless (in hardship). If someone attends to his brother’s need (persistently), Allah attends to his need (and provides him help). If someone relieves a Muslim of an agony of the world, Allah will relieve him of one of the agonies of the Day of Resurrection. If someone hides the faults of a Muslim, Allah will hide his faults on the Day of Resurrection.”¹

Agreed upon by al-Bukhārī and Muslim.

٢٠/٩٨. وَفِي رِوَايَةٍ عَنْهُ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَسْتُرُ عَبْدٌ عَبْدًا فِي الدُّنْيَا إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالْحَاكِمُ.

98/20. According to Abū Hurayra رضي الله عنه:

“The Prophet ﷺ said: ‘If someone covers the faults of anyone in this world, Allah will cover his faults in the Hereafter.’”²

Reported by Muslim, Aḥmad and al- ākim.

٢١/٩٩. عَنْ كَعْبِ بْنِ عُلْقَمَةَ أَنَّهُ سَمِعَ أَبَا الْهَيْثَمِ يَذْكُرُ أَنَّهُ سَمِعَ دُخَيْنًا كَاتِبَ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كَانَ لَنَا جِيرَانٌ يَشْرَبُونَ الْخَمْرَ فَتَهَيَّيْتُهُمْ فَلَمْ يَتَّهَبُوا. فَقُلْتُ لِعُقْبَةَ

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:862 §2310. •Muslim in *al-Ṣaḥīḥ*, 4:1996 §2580. •Abū Dāwūd in *al-Sunan*, 4:273 §4893. •al-Tirmidhī in *al-Sunan*, 4:34 §1435.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2002 §2590. •Aḥmad b. anbal in *al-Musnad*, 2:404 §9237. •al- ākim in *al-Mustadrak*, 4:425 §8160.

بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ: إِنَّ جِيرَانَنَا هَؤُلَاءِ يَشْرَبُونَ الْخَمْرَ وَإِنِّي نَهَيْتُهُمْ فَلَمْ يَنْتَهُوا وَأَنَا دَاعٍ لَهُمُ الشَّرْطَ، فَقَالَ: دَعُهُمْ، ثُمَّ رَجَعْتُ إِلَى عُقْبَةَ رَضِيَ اللَّهُ عَنْهُ مَرَّةً أُخْرَى فَقُلْتُ: إِنَّ جِيرَانَنَا قَدْ أَبَوْا أَنْ يَنْتَهُوا عَنْ شُرْبِ الْخَمْرِ وَأَنَا دَاعٍ لَهُمُ الشَّرْطَ، قَالَ: وَيْحَكَ دَعُهُمْ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ رَأَى عَوْرَةً فَسَتَرَهَا كَانَ كَمَنْ أَحْيَا مَوْءُودَةً.
رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ وَالنَّسَائِيُّ.

99/21. On the authority of Ka'b b. 'Alqama, he heard Abū al-Haytham say that he heard from Dukhayn, the scribe of 'Uqbah ibn 'Āmir, saying:

"We had some neighbours who used to drink alcohol. I forbade them, but they did not stop. I then said to 'Uqbah b. 'Āmir that these neighbours of ours drink alcohol, and I tried to prevent them but they did not stop, and I am going to call the police on them. He said: 'Leave them.' I again came to 'Uqbah b. 'Āmir and said: 'Our neighbours have refused to refrain from drinking (alcohol), therefore, I am going to call the police on them.' He said: 'Woe to you! Leave them be because I heard the Messenger of Allah say: "He who sees someone's fault and then conceals it will be like the one who has brought to life a girl buried alive."'"¹

Reported by Aḥmad, Abū Dāwūd and al-Nasā'ī. The above wordings are from Abū Dāwūd.

٢٢/١٠٠. عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ سَتَرَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ سَتَرَ اللَّهُ عَوْرَتَهُ يَوْمَ الْقِيَامَةِ، وَمَنْ كَشَفَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ كَشَفَ اللَّهُ عَوْرَتَهُ حَتَّى يَفْضَحَهُ بِهَا فِي بَيْتِهِ.
رَوَاهُ ابْنُ مَاجَه.

100/22. It was narrated from Ibn 'Abbās that the Prophet said:

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:147 §17370. •Abū Dāwūd in *al-Sunan*, 4:273 §4891-4892. •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:147 §7281.

“Whoever conceals (the faults of) his Muslim brother, Allah Most High will conceal his faults on the Day of Resurrection. Whoever discloses the fault of his Muslim brother, Allah will disclose his faults, until He disgraces him, due to it, in his own house.”¹

Reported by Ibn Mājah.

TRADITIONS OF THE COMPANIONS AND PIOUS SCHOLARS OF EARLY TIMES

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: سِرُّكَ أَسِيرُكَ، فَإِنْ تَكَلَّمْتَ بِهِ صِرْتَ أَسِيرَهُ.
رَوَاهُ السَّامَوَرْدِيُّ فِي آدَبِ الدُّنْيَا وَالدِّينِ.

According to ‘Alī Ibn Abī Ṭālib:

“Your secret is your captive. If you disclose it, then you become its captive.”²

Reported by al-Māwardī in *Adab al-Dunyā wa al-Dīn*.

قَالَ الْحَسَنُ: إِنْ مِنَ الْخِيَانَةِ أَنْ تُحَدِّثَ بِسِرِّ أَخِيكَ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الصَّمْتِ.

According to al-Hasan al-Baṣrī:

“It is included in betrayal if you disclose your brother’s secret.”³

Reported by Ibn Abī al-Dunyā in *al-Ṣamt*.

¹ Set forth by •Ibn Mājah in *al-Sunan*, 2:850 §2546.

² Set forth by •al-Māwardī in *Adab al-Dunyā wa al-Dīn*, p. 367.

³ Set forth by •Ibn Abī al-Dunyā in *al-Ṣamt wa Ādāb al-Lisān*, 1:214 §404.

الْعَفْوُ وَالصَّفْحُ وَالتَّسَامُحُ

SECTION 5

FORGIVING, OVERLOOKING AND HIDING THE
FAULTS OF OTHERS

QUR'ĀN

١. ﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا
حَسَدًا مِّنْ عِندِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا
حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

1. *Many of the People of the Book desire to turn you back to disbelief after you have believed because of the jealousy they have in their hearts, despite the fact that the truth has become evident to them. So keep forbearing and overlooking till Allah sends His command. Verily, Allah has (absolute) control over everything.*¹

٢. ﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

2. *(O Esteemed Beloved!) Adopt forbearance, always command piousness, and keep aloof from the ignorant.*²

٣. ﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ

¹ Qur'ān, 2:109.

² Ibid., 7:199.

لَا يَتِيَّةٌ فَاصْفَحَ الصَّفْحَ الْجَمِيلَ ﴿١﴾

3. *And We have not created the heavens and the earth and whatever is between them without any purpose. And the Hour of Resurrection is certainly approaching. So, (O embodiment of excellent morality,) bear with (them) most graciously and effectively with perseverance.﴾¹*

٤. ﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

4. *And the requital of an evil is the like of that evil. Then he who forgives and (by forgiving) reforms, his reward is with Allah. Verily, He does not make friends with the wrongdoers.﴾²*

HADITH

٢٣/١٠١. عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ، ضَرْبُهُ قَوْمُهُ فَأَذْمُوهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: اَللّٰهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

مُتَّفَقٌ عَلَيْهِ.

101/23. According to 'Abd Allah رضي الله عنه:

"I saw the Prophet ﷺ in a state, as though he was talking about one of the prophets whose nation had beaten him to bleed, while he was cleaning the blood off his illumined face, and he was saying, 'O Allah! Forgive my nation, for they do not have cognizance of me.'"³

¹ Ibid., 15:85.

² Ibid., 42:40.

³ Set forth by •al-Bukhārī in *al-Sahīh*, 3:1282 §3290. •Muslim in *al-Sahīh*, 3:1417 §1792. •Aḥmad b. anbal in *al-Musnad*, 1:453 §4331. •Ibn Mājah in *al-Sunan*, 2:1335 §4025. •Abū Ya'la in *al-Musnad*, 9:131 §5205. •al-Bazzār in

Agreed upon by al-Bukhārī and Muslim.

٢٤/١٠٢. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: كَانَ الرَّجُلُ يُدَايِنُ النَّاسَ فَكَانَ يَقُولُ لِفَتَاهُ: إِذَا أَتَيْتَ مُعْسِرًا فَتَجَاوَزْ عَنْهُ لَعَلَّ اللَّهَ أَنْ يَتَجَاوَزَ عَنَّا. قَالَ فَلَقِيَ اللَّهَ فَتَجَاوَزَ عَنْهُ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالنَّسَائِيُّ.

102/24. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘A person used to lend money to people. He would tell his servant to overlook the destitute if he goes to get repayment of loan, for perhaps Allah Most High will overlook us. When he met Allah Most High (after his death), then Allah Most High overlooked him (and forgave him).’”¹

Reported by al-Bukhārī, Aḥmad and al-Nasā’ī.

٢٥/١٠٣. وَفِي رِوَايَةٍ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُتِيَ اللَّهُ بِعَبْدٍ مِنْ عِبَادِهِ آتَاهُ اللَّهُ مَالًا فَقَالَ لَهُ: مَاذَا عَمِلْتَ فِي الدُّنْيَا؟—قَالَ: وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا—قَالَ: يَا رَبِّ أَتَيْتَنِي مَالَكَ فَكُنْتُ أَبَايَعُ النَّاسَ، وَكَانَ مِنْ خُلُقِي الْجَوَازُ، فَكُنْتُ أَتَسَرَّ عَلَى الْمُوسِرِ، وَأَنْظِرُ الْمُعْسِرَ. فَقَالَ اللَّهُ تَعَالَى: أَنَا أَحَقُّ بِذَا مِنْكَ تَجَاوَزُوا عَنْ عَبْدِي. رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

103/25. According to Udayfa:

“A man was brought to Allah Most High, upon whom Allah Most High bestowed wealth. Allah Most High asked him: ‘What did you do in the world?’—The narrator said: ‘People cannot conceal anything from Allah Most High.’—The man replied: ‘O my Sustainer! You have

al-Musnad, 5:106–107 §1686.

¹ Set forth by •al-Bukhārī in *al-Sahīh*, 3:1283 §3293. •Muslim in *al-Sahīh*, 3:1196 §1562. •Aḥmad b. anbal in *al-Musnad*, 2:263 §7569. •al-Nasā’ī in *al-Sunan*, 7:318 §4695.

bestowed me wealth and I practiced to overlook. I was easy on the wealthy and overlooked the destitute.' Allah Most High said: 'I have more right to overlook than you. (He ordered the angels to) overlook this slave of Mine.'"¹

Reported by Muslim and Aḥmad.

٢٦/١٠٤. وَفِي رِوَايَةِ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ يُحِبُّ سَمَحَ الْبَيْعِ، سَمَحَ الشَّرَاءِ، سَمَحَ الْقَضَاءِ.
رَوَاهُ التِّرْمِذِيُّ وَأَبُو يَعْلَى وَالْحَاكِمُ.

104/26. According to Abū Hurayra رضي الله عنه:

"Allah's Messenger ﷺ said: 'Allah Most High loves those who are compassionate in selling, buying and giving respite in repayment of loan.'"²

Reported by al-Tirmidhī, Abū Ya'la and al- ākim.

٢٧/١٠٥. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَا تَقَصَّتْ صَدَقَةً مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ.
رَوَاهُ مُسْلِمٌ وَالدَّارِمِيُّ.

105/27. Abū Hurayra رضي الله عنه reported that Allah's Messenger ﷺ was saying:

"Charitable donation does not in any way decrease the wealth, and the servant who forgives, Allah Most High adds to his honour, and the one who adopts humility for the pleasure of Allah Most High, Allah elevates his rank."³

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:1195 §1560. •Aḥmad b. anbal in *al-Musnad*, 4:118 §17105.

² Set forth by •al-Tirmidhī in *al-Sunan*, 3:609 §1319. •Abū Ya'la in *al-Musnad*, 11:112 §6238. •al- ākim in *al-Mustadrak*, 2:64 §3338.

³ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2001 §2588. •al-Dārimī in *al-Sunan*, 1:486 §1676. •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:97 §2438. •Abū Ya'la in *al-*

Reported by Muslim and al-Dārimī.

٢٨/١٠٦. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، كَمْ أَغْفُو عَنِ الْخَادِمِ؟ فَصَمَتَ عَنْهُ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، كَمْ أَغْفُو عَنِ الْخَادِمِ؟ فَقَالَ: كُلُّ يَوْمٍ سَبْعِينَ مَرَّةً.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ وَالتِّرْمِذِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

106/28. According to ‘Abd Allah b. ‘Umar رضي الله عنهما:

“A man came to the Prophet ﷺ and submitted: ‘O Messenger of Allah! How often shall I forgive a servant?’ He gave no reply, so the man repeated what he had said, but he still kept silence. When he asked a third time, he replied: ‘Forgive him seventy times daily.’”¹

Reported by Aḥmad, Abū Dāwūd (the wording is his) and al-Tirmidhī who said: “This is a fine tradition.”

٢٩/١٠٧. وَفِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ تَعَاَفُوا الْخُدُودَ فِيمَا بَيْنَكُمْ فَمَا بَلَغْنِي مِنْ حَدٍّ فَقَدْ وَجَبَ.

رَوَاهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ وَالْحَاكِمُ وَقَالَ: هَذَا حَدِيثٌ صَحِيحٌ الْإِسْنَادِ.

107/29. According to ‘Abd Allah b. ‘Amr b. al-‘Āṣ رضي الله عنهما:

“The Messenger of Allah ﷺ said: ‘Forgive the matters of the prescribed punishments among yourselves, for any prescribed punishment which I hear must be carried out (if matters come to the

Musnad, 11:344 §6458.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:111 §5899. •Abū Dāwūd in *al-Sunan*, 4:341 §5164. •al-Tirmidhī in *al-Sunan*, 4:336 §1949. •Abū Ya‘lā in *al-Musnad*, 10:133 §5760.

ruler, then the time of overlooking and forgiveness is passed already).”¹

Reported by Abū Dāwūd, al-Nasā’ī and al- ākim. Al- ākim said: “The sources of this hadith are excellent.”

٣٠/١٠٨. عَنْ سَهْلِ بْنِ مُعَاذٍ بْنِ أَنَسٍ عَنْ أَبِيهِ عليه السلام عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: أَفْضَلُ الْقَضَائِلِ أَنْ تَصِلَ مَنْ قَطَعَكَ، وَتُعْطِيَ مَنْ مَنَعَكَ، وَتَصْفَحَ عَمَّنْ شَتَمَكَ. رَوَاهُ أَحْمَدُ وَالطَّبْرَانِيُّ.

108/30. According to Sahl b. Mua’adh رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘The best excellence is to join the ties with the one who breaks up with you and grant him who refuses you and overlook the ones who call you names.’”²

Reported by Aḥmad and al-Ṭabarānī.

٣١/١٠٩. وَفِي رِوَايَةِ أَبِي سَعِيدٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَحْسِنُوا إِذَا وُلِّيتُمْ، وَاعْفُوا عَمَّا مَلَكَتُمْ. رَوَاهُ الْقُضَاعِيُّ.

109/31. According to Abū Sa’īd al-Khudhrī رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘When you are appointed as a ruler, then conduct goodness with people through your speech and action and overlook those under your command.’”³

Reported by al-Qudā’ī.

٣٢/١١٠. عَنْ أَبِي بَكْرٍِ رضي الله عنه قَالَ: بَلَّغْنَا أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَأْمُرُ يَوْمَ الْقِيَامَةِ مُنَادِيًا

¹ Set forth by •Abū Dāwūd in *al-Sunan*, 4:133 §4376. •al-Nasā’ī in *al-Sunan*, 8:70 §4885. •al- ākim in *al-Mustadrak*, 4:424 §8156. •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:331 §17389.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:438 §15656. •Ṭabarānī in *al-Mu’jam al-Kabīr*, 20:188 §413.

³ Set forth by •al-Qudā’ī in *Musnad al-Shihāb*, 1:413 §712.

فَيَنَادِي: أَلَا مَنْ كَانَ لَهُ عِنْدَ اللَّهِ بِغَالٍ شَيْءٌ فَلْيُثْمِرْ، فَيَقُومُ أَهْلُ الْعَفْوِ فَيَكَاذِبُهُمُ اللَّهُ عَزَّ وَجَلَّ بِمَا كَانَ مِنْ عَفْوِهِمْ عَنِ النَّاسِ.
رَوَاهُ الْمَرْوَزِيُّ.

110/32. According to Abū Bakr رضي الله عنه:

“On the Day of Resurrection, Allah Most High will command a herald. Thus, he will proclaim: ‘Arise those who have any reward left with Allah Most High.’ Then the people of forgiveness will arise and Allah Most High will overlook (their faults) in recompense of theirs.”¹

Reported by al-Marwazī.

TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

عَنْ عِكْرَمَةَ قَالَ: قَالَ اللَّهُ تَعَالَى لِيُوسُفَ: يَا يُوسُفُ بِعَفْوِكَ عَنْ
إِخْوَتِكَ رَفَعْتُ ذِكْرَكَ فِي الذَّاكِرِينَ.
رَوَاهُ الْخَرَائِطِيُّ فِي الْمُتَتَقَى.

According to ‘Ikrama:

“Allah Most High said to Yūsuf: ‘O Yūsuf! I have raised your remembrance high among the people of remembrance, for you have forgiven your brothers.’”²

Reported by al-Kharā’iṭī in *al-Muntaqā*.

عَنِ الْحَسَنِ يَقُولُ: إِذَا جَثَّتِ الْأُمَمُ بَيْنَ يَدَيَّ رَبِّ الْعَالَمِينَ يَوْمَ
الْقِيَامَةِ نُوذُوا لِيُثْمِرَ مَنْ أَجْرُهُ عَلَى اللَّهِ فَلَا يَقُومُ إِلَّا مَنْ عَفَا فِي الدُّنْيَا.

¹ Set forth by •Abū Bakr al-Marwazī in *al-Musnad*, 1:73.

² Set forth by •al-Kharā’iṭī in *al-Muntaqā min Kitāb Makārim al-Akhlāq wa Ma‘ālīhā*, 1:85 §172.

رَوَاهُ أَبُو نُعَيْمٍ فِي الْحِلْيَةِ.

According to al- asan al-Baṣrī:

“When all the communities will be presented with humility to the Sustainer of the worlds, it will be said: ‘Whoever has reward left upon Allah Most High should arise.’ Except for those who forgive, no one else would arise.”¹

Reported by Abū Nu‘aym in *al- ilya*.

عَنِ الْحَسَنِ قَالَ: أَفْضَلُ أَخْلَاقِ الْمُؤْمِنِ الْعَفْوُ.

رَوَاهُ ابْنُ مُفْلِحٍ فِي الْأَدَابِ.

According to al- asan al-Baṣrī:

“The best morality of a believer is forgiveness.”²

Reported by Ibn Mufliḥ in *al-Ādāb*.

¹ Set forth by •Abū Nu‘aym in *al- ilyat al-Awliyā*, 9:204.

² Set forth by •Ibn Mufliḥ in *al-Ādāb al-Shar‘īa*, 1:101.

الْجُودُ وَالْإِيثَارُ

SECTION 6

GENEROSITY AND PREFERENCE FOR OTHERS

QUR'ĀN

١. ﴿وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوُ﴾

1. *And they also ask you about what they should spend. Say: '(Spend) whatever is surplus to your needs.'*¹

٢. ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

2. *You can never attain to piety unless you spend (in the cause of Allah) out of that which you like the most; and Allah surely knows well whatever you give away.*²

٣. ﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

3. *(These spoils are for those Anṣār [Supporters] as well) who had taken the city (of Medina) and the faith as*

¹ Qur'ān, 2:219.

² Ibid., 3:92.

*their home before (the Emigrants came). They love those who have come to them as Emigrants, and do not feel any need (or niggardly feeling) in their hearts pertaining to that (wealth) which is given to the Emigrants, and prefer them to themselves, even though they may themselves be in dire need. And he who is saved from the miserliness of his (ill-commanding) self, it is they who are successful and victorious.*¹

HADITH

٣٣/١١١. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جَبْرِيْلُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ ﷺ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ. مُتَّفَقٌ عَلَيْهِ.

III/33. According to Ibn 'Abbās رضي الله عنه:

"Allah's Messenger ﷺ was the most generous of all the people, and his generosity used to reach its maximum in the month of Ramaḍān when Gabriel would meet him. Gabriel used to meet him every night of Ramaḍān and go over the Qur'ān with him. Hence, Allah's Messenger ﷺ was even more generous than the strong wind in readiness for charitable donation."²

This is agreed by al-Bukhārī and Muslim.

٣٤/١١٢. فِي رِوَايَةٍ عَنْ جَابِرٍ رضي الله عنه يَقُولُ: مَا سُئِلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ فَطُفِقَ لَا. مُتَّفَقٌ عَلَيْهِ.

¹ Ibid., 59:9.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:6 §6. •Muslim in *al-Ṣaḥīḥ*, 4:1803 §2308. •Aḥmad b. anbal in *al-Musnad*, 1:288 §2616. •al-Nasā'ī in *al-Sunan*, 4:125 §2095.

112/34. According to Jābir b. 'Abd Allah رضي الله عنه:

“Never did it happen when anything was asked of the Messenger of Allah ﷺ, and he said ‘no’ to it.”¹

Agreed upon by al-Bukhārī and Muslim.

٣٥/١١٣. وَفِي رِوَايَةٍ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ إِنِّي مَجْهُودٌ فَأَرْسَلْ إِلَى بَعْضِ نِسَائِهِ، فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا عِنْدِي إِلَّا مَاءٌ، ثُمَّ أَرْسَلْ إِلَى أُخْرَى، فَقَالَتْ: مِثْلَ ذَلِكَ حَتَّى قُلْنَ كُلُّهُنَّ مِثْلَ ذَلِكَ، لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا عِنْدِي إِلَّا مَاءٌ، فَقَالَ: مَنْ يُضَيِّفُ هَذَا اللَّيْلَةَ رَحِمَهُ اللَّهُ، فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ، فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ، فَاذْطَلِقْ بِهِ إِلَى رَحْلِهِ، فَقَالَ لِمَرْأَتِهِ: هَلْ عِنْدَكَ شَيْءٌ؟ قَالَتْ: لَا إِلَّا قُوتٌ صَبْيَانِي. قَالَ: فَعَلَّيْهِمْ شَيْءٌ فَإِذَا دَخَلَ ضَيْفُنَا فَأَطْفِئِ السَّرَاجَ وَأَرِيهِ أَنَا نَأْكُلُ فَإِذَا أَهْوَى لِيَأْكُلَ فَقُومِي إِلَى السَّرَاجِ حَتَّى تُطْفِئِيهِ، قَالَ: فَتَقَعَدُوا وَآكَلَ الضَّيْفُ. فَلَمَّا أَصْبَحَ غَدَا عَلَى النَّبِيِّ ﷺ فَقَالَ: قَدْ عَجِبَ اللَّهُ مِنْ صَنِيعِكُمْ بِضَيْفِكُمُ اللَّيْلَةَ.

مُتَّفَقٌ عَلَيْهِ وَهَذَا لَفْظُ مُسْلِمٍ.

113/35. According to Abū Hurayra رضي الله عنه:

“A man came to Allah’s Messenger ﷺ and submitted: ‘O Allah’s Messenger! I am starving.’ The Prophet sent (someone) to one of his wives (to get something), but she said: ‘By the One who has sent you with the truth, I do not have anything but water.’ Then he sent the message to another wife and she said the same, until all said the same: ‘By the One who has sent you with the truth, I have nothing but water.’ Eventually, he said: ‘Whoever will entertain this man tonight, Allah

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5:2244 §5687. •Muslim in *al-Shaḥīḥ*, 4:1805 §2311. •Aḥmad b. anbal in *al-Musnad*, 3:307 §14333. •al-Dārimī in *al-Sunan*, 1:47 §70. •Ibn Abī Shayba in *al-Muṣannaf*, 6:329 §31810. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 6:191 §5974. •Abū Yaʿlā in *al-Musnad*, 4:6 §2001.

Most High will bestow mercy upon him.’ A man from Ansar got up and submitted: ‘O Messenger of Allah! I (will entertain him).’ So he went to his home and asked his wife: ‘Do you have anything (to eat)?’ She said: ‘No, I have only food for the children.’ He said, ‘Amuse the children with something, and when our guest comes, put off the lamp. Show him by pretending that we are also eating dinner. When he eats, then put out the light.’ Then they all sat and the guest ate. In the morning, the man went to Allah’s Messenger, who said, ‘Allah is very pleased with your excellent conduct with your guest last night.’”¹

Agreed upon by al-Bukhārī and Muslim and the wording is of Muslim.

٣٦/١١٤. وَفِي رِوَايَةٍ عَنْهُ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ اللَّهُ ﷻ: أَنْفَقَ أَنْفَقَ عَلَيْكَ. وَقَالَ: يَدُ اللَّهِ مَلَأَى لَا تَغِيضُهَا نَفَقَةً، سَحَاءُ اللَّيْلِ وَالنَّهَارِ. وَقَالَ: أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاءَ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغْضُ مَا فِي يَدِهِ، وَكَانَ عَرْشُهُ عَلَى السَّمَاءِ، وَيَبْدِهِ الْمِيزَانُ يُخَفِّضُ وَيَرْفَعُ.
مُتَّفَقٌ عَلَيْهِ.

114/36. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘Allah said: “Spend in My way, and I shall spend on you.”’ And he said, ‘Allah’s Hand is full, and (its fullness) never empties by spending night and day.’ He also said, ‘Do you not see how much He has bestowed since He created the Heavens and the Earth? Nevertheless, His treasure is not in any way lessened. His Throne was over the water at that time; and in His Hand there is the balance (of justice); He lowers (its one side) and raises (the other).’”²

Agreed upon by al-Bukhārī and Muslim.

¹ Set forth by •al-Bukhārī in *al-Shāḥih*, 4:1854 §4607. •Muslim in *al-Shāḥih*, 3:1624 §2054. •Abū Ya‘lā in *al-Musnad*, 11:30 §6168.

² Set forth by •al-Bukhārī in *al-Shāḥih*, 4:1724 §4407. •Muslim in *al-Shāḥih*, 2:690 §993. •Aḥmad b. anbal in *al-Musnad*, 2:313, 500 §8125, 10507. •Ibn Mājah in *al-Sunan*, 1:71 §197.

٣٧/١١٥. وَفِي رِوَايَةٍ عَنْهُ عليه السلام عَنِ النَّبِيِّ ﷺ: قَالَ: السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ تَعَالَى، قَرِيبٌ مِنَ الْجَنَّةِ، قَرِيبٌ مِنَ النَّاسِ، بَعِيدٌ مِنَ النَّارِ. وَالْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ تَعَالَى، بَعِيدٌ مِنَ الْجَنَّةِ، بَعِيدٌ مِنَ النَّاسِ، قَرِيبٌ مِنَ النَّارِ. وَجَاهِلٌ سَخِيٌّ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنَ عَابِدٍ بَخِيلٍ.

رَوَاهُ التِّرْمِذِيُّ وَالطَّبْرَانِيُّ.

115/37. According to Abū Hurayra رضي الله عنه:

“The Prophet ﷺ said: ‘A generous one is near to Allah Most High, near to Paradise and near to people and away from Hell. A stingy one is far from Allah Most High, far from Paradise and near to Hell. Allah loves an ignorant generous person more than a close-fisted devotee.’”¹

Reported by al-Tirmidhī and al-Ṭabarānī.

٣٨/١١٦. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ تَصَدَّقَ بِعَدَلٍ ثَمَرَةٌ مِنْ كَنْسٍ طَيِّبٍ وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ وَإِنَّ اللَّهَ يَتَقَبَّلُهَا بِيَمِينِهِ، ثُمَّ يُرِيهَا لِصَاحِبِهِ كَمَا يُرِي أَحَدُكُمْ فَلُوهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ. مُتَّفَقٌ عَلَيْهِ.

116/38. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ said, ‘If anyone gives charity equal to one date-fruit from the honestly earned money—and Allah accepts only the honestly earned money—Allah takes it in His right (hand) and then raises it for the giver the way someone of you brings up a calf, until that (pious act) becomes as big as a mountain.’”²

Agreed upon by al-Bukhārī and Muslim.

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 4:342 §1961. •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 3:27 §2363. •al-Bayhaqī in *Shuʿab al-Imān*, 7:428 §10847.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:511 §1344. •Muslim in *al-Ṣaḥīḥ*, 2:702 §1014. •Aḥmad b. anbal in *al-Musnad*, 2:419 §9423.

٣٩/١١٧. عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رضي الله عنه قَالَ: إِنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ: مَنْ كَانَ عِنْدَهُ طَعَامٌ اثْنَيْنِ فَلْيَذْهَبْ بِثَالِثٍ وَمَنْ كَانَ عِنْدَهُ طَعَامٌ أَرْبَعَةً فَلْيَذْهَبْ بِخَامِسٍ أَوْ سَادِسٍ. مُتَّفَقٌ عَلَيْهِ.

117/39. According to ‘Abd al-Rahmān b. Abī Bakr رضي الله عنه:

“The Prophet صلى الله عليه وسلم said: ‘The one amongst you who has food for two persons should take the third one with him. And he who has with him food for four persons should take the fifth or sixth one (with him).’”¹

Agreed upon by al-Bukhārī and Muslim.

٤٠/١١٨. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: طَعَامُ الْإِثْنَيْنِ كَافِي الثَّلَاثَةِ وَطَعَامُ الثَّلَاثَةِ كَافِي الْأَرْبَعَةِ. مُتَّفَقٌ عَلَيْهِ.

118/40. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger صلى الله عليه وسلم said, ‘The food for two persons is sufficient for three, and the food of three persons suffices for four.’”²

Agreed upon by al-Bukhārī and Muslim.

٤١/١١٩. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: طَعَامُ الْوَاحِدِ يَكْفِي الْإِثْنَيْنِ وَطَعَامُ الْإِثْنَيْنِ يَكْفِي الْأَرْبَعَةَ وَطَعَامُ الْأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ. رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

119/41. According to Jābir b. ‘Abd Allah رضي الله عنه:

¹ Set forth by •al-Bukhārī in *al-Shāḥih*, 3:1312 §3388. •Muslim in *al-Shāḥih*, 3:1627 §3057. •Aḥmad b. anbal in *al-Musnad*, 1:198 §1712. •al-Bazzār in *al-Musnad*, 6:227 §2263.

² Set forth by •al-Bukhārī in *al-Shāḥih*, 5:2061 §5077. •Muslim in *al-Shāḥih*, 3:1630 §2058. •Aḥmad b. anbal in *al-Musnad*, 2:407 §9266. •al-Tirmidhī in *al-Sunan*, 4:267 §1820.

“I heard Allah’s Messenger ﷺ saying: ‘Food for one person suffices two persons and food for two persons suffices four persons, and food for four persons suffices eight persons.’”¹

Reported by Muslim and Aḥmad b. anbal.

٤٢/١٢٠. عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا ابْنَ آدَمَ إِنَّكَ أَنْ تَبْذُلَ الْفَضْلَ خَيْرٌ لَكَ، وَأَنْ تُمْسِكَ شَرٌّ لَكَ، وَلَا تُلَامُ عَلَى كَفَافٍ، وَابْدَأْ بِمَنْ تَعُولُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى.

مُتَّفَقٌ عَلَيْهِ، هَذَا لَفْظُ مُسْلِمٍ.

120/42. According to Abū Umāma رَضِيَ اللَّهُ عَنْهُ:

“Allah’s Messenger ﷺ said: ‘O son of Adam! It is good for you to expend the surplus, and it is bad for you to cling to it (i.e., hold back what is surplus to your needs). You will not be blamed for keeping (with you) as much as needed. And start spending on those who are dependent on you. And the upper (giving) hand is better than the lower (receiving) hand.’”²

Agreed upon by al-Bukhārī and Muslim (the wording is his).

٤٣/١٢١. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَيْنَمَا نَحْنُ فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ إِذْ جَاءَ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ، قَالَ: فَجَعَلَ يَصْرِفُ بَصَرَهُ يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ مَعَهُ فَضْلٌ ظَهَرَ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا ظَهَرَ لَهُ، وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا زَادَ لَهُ. قَالَ: فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَ، حَتَّى رَأَيْنَا أَنَّهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي فَضْلٍ.

¹ Set forth by •Muslim in *al-Shaḥīḥ*, 3:1630 §2059. •Aḥmad b. anbal in *al-Musnad*, 3:301, 382 §14260, 15144. •al-Tirmidhī in *al-Sunan*, 4:267 §1820. •Ibn Mājah in *al-Sunan*, 2:1084 §3254.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 2:518 §1360. •Muslim in *al-Shaḥīḥ*, 2:718 §1036. •Aḥmad b. anbal in *al-Musnad*, 5:262 §22319. •al-Tirmidhī in *al-Sunan*, 4:598 §22391.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ.

121/43. Abū Saʿīd al-Khudhri reported ﷺ:



“While we were with the Prophet ﷺ on a journey, suddenly a person came upon his camel and began to stare on the right and on the left; (it was at this moment) that Allah’s Messenger said: ‘He who has an extra mount should return it to the one who has no mount for him, and he who has surplus provisions should return to him who has no provisions.’ Abū Saʿīd al-Khudhri ﷺ narrated that the Prophet ﷺ kept on mentioning different kinds of resources until we understood that none of us has any right to keep the surplus.”¹

Reported by Muslim, Aḥmad and Abū Dāwūd.

٤٤/١٢٢. وَفِي رِوَايَةٍ عَنْ أَبِي كَبْشَةَ الْأَنْهَارِيِّ ﷺ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ثَلَاثَةٌ أَقْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ، قَالَ مَا تَقْصُ مَالٍ عَبْدٍ مِنْ صَدَقَةٍ وَلَا ظُلْمٍ عَبْدٍ مَظْلَمَةٍ فَصَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللَّهُ عِزًّا، وَلَا فَتَحَ عَبْدٌ بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقِيرٍ أَوْ كَلِمَةٍ نَحْوَهَا، وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ، قَالَ: إِنَّمَا الدُّنْيَا لِأَرْبَعَةٍ نَفَرٍ. عَبْدٌ رَزَقَهُ اللَّهُ مَالًا وَعِلْمًا فَهُوَ يَتَّقِي فِيهِ رَبَّهُ وَيَصِلُ فِيهِ رَحْمَهُ وَيَعْلَمُ اللَّهُ فِيهِ حَقًّا فَهَذَا بِأَفْضَلِ الْمَنَازِلِ، وَعَبْدٌ رَزَقَهُ اللَّهُ عِلْمًا وَلَمْ يَرْزُقْهُ مَالًا فَهُوَ صَادِقُ النَّيَّةِ يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ بِعَمَلِ فُلَانٍ؛ فَهُوَ بَيْنَتِهِ فَأَجْرُهُمَا سَوَاءٌ، وَعَبْدٌ رَزَقَهُ اللَّهُ مَالًا وَلَمْ يَرْزُقْهُ عِلْمًا فَهُوَ يَخْطِئُ فِي مَالِهِ بِغَيْرِ عِلْمٍ لَا يَتَّقِي فِيهِ رَبَّهُ وَلَا يَصِلُ فِيهِ رَحْمَهُ وَلَا يَعْلَمُ اللَّهُ فِيهِ حَقًّا فَهَذَا بِأَخْبَثِ الْمَنَازِلِ، وَعَبْدٌ لَمْ يَرْزُقْهُ اللَّهُ مَالًا وَلَا عِلْمًا فَهُوَ يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فُلَانٍ فَهُوَ بَيْنَتِهِ فَوِزْرُهُمَا سَوَاءٌ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ. وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

¹ Set forth by •Muslim in *al-Shāḥih*, 3:1354 §1728. •Aḥmad b. anbal in *al-Musnad*, 3:34 §11311. •Abū Dāwūd in *al-Sunan*, 2:125 §1663. •Ibn ibbān in *al-Shāḥih*, 12:238 §5419. •Abū Yaʿlā in *al-Musnad*, 2:326 §1064. •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:182 §7571.

122/44. Abū Kabshah al-Anmārī  narrated that he heard the Messenger of Allah  say:

“There are three things on which I swear, but I am describing you one, so remember it.’ He said: ‘The wealth of (Allah’s) servant shall not plummet by charity. When the oppressed one observes patience over a wrong, Allah Most High enhances his honour. When someone opens the door of begging, then Allah opens the door of poverty* for him.’ (*The narrators said that the (Prophet) said poverty, or a similar statement or word.) Then he said: ‘And I shall narrate to you a narration, so remember it.’ He said: ‘The world is only for four persons: A servant whom Allah provides with wealth and knowledge, adopts Godwariness with the fear of His Sustainer and joins the ties of kinship with it, and he knows that Allah has a right in it. This man is at the level of the highest rank, and his rewards are the same as (the rewards of) a slave whom Allah provides with knowledge, but He does not provide with wealth. So he has a truthful intent, saying: ‘If I had wealth, then I would do the deeds of so-and-so with it.’ He has his intention, so their rewards are the same. And a servant whom Allah provides with wealth, but He does not provide him with knowledge squanders his wealth due to his ignorance. He does not have Godwariness nor does he join the ties of kinship, and he does not know that Allah has a right in it. So this is the most loathsome rank. And a slave whom Allah does not provide with wealth nor knowledge says: ‘If I had wealth, then I would do the deeds of so-and-so with it (without a truthful intention).’ This is also according to his own intention and the burden is the same for both of them.”¹

Reported by Aḥmad and al-Tirmidhī (the wording is his) who said: “This is a fine authentic tradition.”

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:231 §18060. •al-Tirmidhī in *al-Sunan*, 4:562 §2325.

TRADITIONS OF THE COMPANIONS رضي الله عنه AND PIOUS SCHOLARS OF EARLY TIMES

قِيلَ: بَكَى أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه يَوْمًا، فَقِيلَ لَهُ: مَا يُمَكِّيكُ؟ فَقَالَ: لَمْ يَأْتِنِي صَيْفٌ مُنْذُ سَبْعَةِ أَيَّامٍ، وَأَخَافُ أَنْ يَكُونَ اللَّهُ تَعَالَى قَدْ أَهَانَنِي.

رَوَاهُ الْقُشَيْرِيُّ فِي الرَّسَالَةِ.

It is narrated that, one day, 'Alī Ibn Abī Ṭalīb رضي الله عنه was crying. When he was asked about the reason for it, he said:

"No guest came to my house for the last seven days, and I am afraid whether I have lost worth in the sight of Allah Most High."¹

Reported by al-Qushayrī in *al-Risāla*.

عَنِ الْحَرِّ بْنِ كَثِيرٍ الْكِنْدِيِّ عَنْ أَبِيهِ قَالَ: خَرَجْتُ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ رضي الله عنه مِنَ الْمَسْجِدِ أَشِيعُهُ حِينَ انْتَهَيْنَا إِلَى بَنِي تَمِيمٍ وَكَانَ مُتَزَوِّجًا فِيهِمْ. فَلَمَّا انْتَهَيْنَا إِلَى بَابِهِ وَقَفَ قَالَ: ادْخُلْ أَتَيْهَا الرَّجُلُ، فَقُلْتُ: بَارَكَ اللَّهُ لَكَ يَا ابْنَ رَسُولِ اللَّهِ فِي مَنْزِلِكَ وَطَعَامِكَ، فَقَالَ: عَلِيٌّ أَنْ لَا نَدْخُرَكَ وَلَا تُكَلِّفُ لَكَ قَالَ: فَدَخَلْتُ فَدَعَا لِي بِطَعَامٍ فَأَتَيْتُ بِهِ فَأَصَبْتُ مِنْهُ وَدَعَا بِطَبِيبٍ فَأَصَبْتُ مِنْهُ ثُمَّ رَفَعَ مُصَلَّاهُ فَأَخْرَجَ مِنْ تَحْتِهِ كِنْسًا فِيهِ دَرَاهِمُ فَدَفَعَهُ إِلَيَّ فَقَالَ: اسْتَنْفِضْ هَذِهِ، قَالَ: فَخَرَجْتُ فَعَدَدْتُهَا فَإِذَا هِيَ خَمْسُ مِائَةِ دِرْهَمٍ.

ذَكَرَهُ الْغَزَالِيُّ فِي الْإِحْيَاءِ.

ur b. Kathīr al-Kindī narrated from his father that once

¹ Set forth by al-Qushayrī in *al-Risāla*, p. 366.

he came out with usayn b. 'Alī رضي الله عنه from the mosque and went to the place of *Banī Tamīm* where he was married. When they approached his door, he stopped and said: "O person, come inside." I submitted: "O, the prince of the Messenger of Allah! May Allah bless you. Having a meal at your house?!" Then he replied: "We will not avoid you, nor will we be formal with you." He said: When I went inside, he ordered food for me, and I ate some from it. Then he had perfume brought for me. I used some from it. Then he lifted his prayer-mat and took out a pouch of dirham. He gave it to me and said, "Spend from it." The narrator said: Then I came back from there. Later on, when I counted them, there were five hundred."¹

Related by al-Ghazālī in *al-Iḥyā'*.

قَالَ عُمَرُ رضي الله عنه: أَهْدَيْتَنِي إِلَى رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ رَأْسُ شَاةٍ، فَقَالَ: إِنَّ أَخِي كَانَ أَحْوَجَ مِنِّي إِلَيْهِ، فَبَعَثَ بِهِ إِلَيْهِ، فَلَمْ يَزَلْ وَاحِدٌ يَبْعَثُ بِهِ إِلَى آخَرَ حَتَّى تَدَاوَلَهُ سَبْعَةُ أَبْيَاتٍ وَرَجَعَ إِلَى الْأَوَّلِ.
ذَكَرَهُ الْغَزَالِيُّ فِي الْإِحْيَاءِ.

'Umar reported that someone sent a gift of a goat head to a Companion of the Messenger of Allah ﷺ. The person (who was given the gift) thought that So-and-so brother of his was more needy so he sent the gift to him. With the same thought, everyone was sending (the gift) to another one so that the same gift came back to the first person after moving around to seven houses.²

Related by al-Ghazālī in *al-Iḥyā'*.

عَنِ الْحَسَنِ أَنَّ ابْنَ عُمَرَ رضي الله عنه كَانَ لَا يَأْكُلُ طَعَامًا إِلَّا وَيَقِيمُ مَعَهُ عَلَى

¹ Set forth by •Abū al-Shaykh al-Burjulānī in *al-Karam wa al-Jūd wa Sakḥā' al-Nufūs*, p. 51 §49.

² Set forth by •al-Ghazālī in *Iḥyā' 'Ulūm al-Dīn*, 3:258.

مَائِدَتِهِ يَتِيمٌ.

رَوَاهُ أَبُو الشَّيْخِ فِي الْكَرَمِ.

Al- asan al-Baṣrī narrated:

“‘Abd Allah b. ‘Umar رضي الله عنه would not eat until an orphan feeds with him at his table.”¹

Reported by Abū al-Shaykh in *al-Karam*.

قَالَ الْحَسَنُ الْبَصْرِيُّ: بَذَلَ الْمَجْهُودُ فِي بَذْلِ الْمَوْجُودِ مُتَهَيَّ
الْجُودِ.

ذَكَرَهُ الْغَزَالِيُّ فِي الْإِحْيَاءِ.

Al- asan al-Baṣrī said:

“Striving to spend from the available resources on others is a high level of generosity.”²

Related by al-Ghazālī in *al-Iḥyā’*.

قَالَ مَالِكُ بْنُ دِينَارٍ: الْمُؤْمِنُ كَرِيمٌ فِي كُلِّ حَالَةٍ لَا يُحِبُّ أَنْ يُؤْذِيَ
جَارَهُ، وَلَا يَفْتَقِرَ أَحَدٌ مِنْ أَقْرَبَائِهِ، قَالَ: ثُمَّ يَبْكِي مَالِكٌ وَيَقُولُ: وَهُوَ وَاللَّهِ
مَعَ ذَلِكَ غَنِيُّ الْقَلْبِ لَا يَمْلِكُ مِنَ الدُّنْيَا شَيْئًا، إِنَّ أَرْزَلَتَهُ عَنْ دِينِهِ لَمْ يَزَلْ،
وَإِنْ خَدَعَتْهُ عَنْ مَالِهِ انْخَدَعَ، لَا يَرَى الدُّنْيَا مِنَ الْآخِرَةِ عَوَضًا، وَلَا يَرَى
الْبُخْلَ مِنَ الْجُودِ حَظًّا، مُنْكَسِرَ الْقَلْبِ ذُو هُمُومٍ وَقَدْ تَفَرَّدَ بِهَا، مُكْتَتِبٌ
مَحْزُونٌ لَيْسَ لَهُ فِي فَرَحِ الدُّنْيَا نَصِيبٌ. إِنَّ آتَاهُ مِنْهَا شَيْءٌ فَرَقَهُ وَإِنْ زُوِيَ

¹ Set forth by •Abū al-Shaykh al-Burjulānī in *al-Karam wa al-Jūd wa Sakhā’ al-Nufūs*, p. 53 §56.

² Set forth by •al-Ghazālī in *Iḥyā’ ‘Ulūm al-Dīn*, 3:247.

عَنْهُ كُلُّ شَيْءٍ فِيهَا لَمْ يَطْلُبْهُ قَالَ ثُمَّ يَبْكِي وَيَقُولُ: هَذَا وَاللَّهِ الْكَرَمُ، هَذَا
وَاللَّهِ الْكَرَمُ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَكَارِمِ.

Mālik b. Dīnār said:

“A believer is generous in all conditions; he would never like his neighbours to be harmed, nor would he like his relatives to become needy.” The narrator said that Mālik b. Dīnār became tearful and said: “By Allah! His (*the mu'min's*) heart is still generous while nothing belongs to him in the world. If he is to be separated from the *Dīn*, he will not move. But he is deceived when he is betrayed about his resources. He never prefers the world over the Hereafter, and never likes to see even an ordinary stinginess in his generosity. He is broken hearted and worried. He is unique in the world. He is sorrowful and grieved. He is not interested in achieving the worldly happiness; even if he gets any worldly happiness, his heart stays separated from it. And if everything is taken away from him, he will not demand.” The narrator said that he cried again and said: “By Allah! This is the generosity. This is generosity.”¹

Reported by Ibn Abī al-Dunyā in *al-Makārim*.

عَنْ دَاوُدِ الطَّائِي قَالَ: كَانَ حَمَادُ بْنُ أَبِي سُلَيْمَانَ سَخِيًّا عَلَى الطَّعَامِ
جَوَادًا بِالدَّنَانِيرِ وَالْدَّرَاهِمِ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَكَارِمِ.

Dāwūd al-Ṭā'ī reported:

“ammād b. Abī Sulaymān was very generous in feeding others and was very liberal in distributing dirhams and

¹ Set forth by •Ibn Abī al-Dunyā in *Makārim al-Akhlāq*, 1:32 §63.

dīnārs (money).”¹

Reported by Ibn Abī al-Dunyā in *al-Makārim*.

قَالَ الْغَزَالِيُّ: السَّخَاءُ خُلُقٌ مِنْ أَخْلَاقِ اللَّهِ تَعَالَى، وَالْإِثَارُ أَعْلَى
دَرَجَاتِ السَّخَاءِ.

Al-Ghazālī said:

“Generosity is one of the divine attributes of Allah and its highest level is the preference (*īthār*) for others.”²

¹ Set forth by •Ibn Abī al-Dunyā in *Makārim al-Akhlāq*, 1:105 §339.

² Set forth by •al-Ghazālī in *Iḥyā’ ‘Ulūm al-Dīn*, 3:257.

عِيَادَةُ الْمَرَضِي

SECTION 7

VISITING THE AILING

٤٥/١٢٣. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ.

مُتَّفَقٌ عَلَيْهِ وَهَذَا لَفْظُ الْبُخَارِيِّ.

123/45. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said:

"The Muslim's duty to the Muslim is fivefold: (1) Reciprocating the salutation of peace. (2) Visiting the unwell. (3) Following the funeral procession. (4) Responding to his invitation. (5) Invoking a blessing upon the sneezer."¹

Agreed upon by al-Bukhārī and Muslim, and this is the wording of al-Bukhārī.

٤٦/١٢٤. وَفِي رِوَايَةٍ: عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَطْعِمُوا الْجَائِعَ، وَعُودُوا الْمَرِيضَ، وَفُكُّوا الْعَانِي. رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَأَبُو دَاوُدَ.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:418 §1183. •Muslim in *al-Ṣaḥīḥ*, 4:1704 §2162. •Aḥmad b. anbal in *al-Musnad*, 2:540 §10979. •Abū Dāwūd in *al-Sunan*, 4:307 §5030. •Ibn Mājah in *al-Sunan*, 1:461 §1435. •al-Nasā'ī in *al-Sunan al-Kubrā*, 6:64 §10049. •Ibn ibbān in *al-Ṣaḥīḥ*, 1:476 §241.

124/46. In a report narrated Abū Mūsā al-Ash‘arī رضي الله عنه:

“The Prophet ﷺ said: ‘Feed the hungry, visit the ailing and release the one in captivity (by paying his ransom).’”¹

Reported by al-Bukhārī, Aḥmad and Abū Dāwūd.

٤٧/١٢٥. وَفِي رِوَايَةِ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا عَادَ مَرِيضًا يَضَعُ يَدَهُ عَلَى الْمَكَانِ الَّذِي يَشْتَكِي الْمَرِيضُ، (وفي رواية: مَسَحَ وَجْهَهُ وَصَدْرَهُ) ثُمَّ يَقُولُ: بِسْمِ اللَّهِ، لَا بَأْسَ، لَا بَأْسَ، أَذْهَبِ الْبَأْسُ، رَبِّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُعَادِرُ سَقَمًا.

رَوَاهُ أَحْمَدُ وَأَبُو يَعْنَى بِإِسْنَادٍ حَسَنِ وَاللَّفْظُ لَهُ وَالطَّيَالِسِيُّ.

125/47. In one tradition, ‘Ā’isha رضي الله عنها reported:

“When the Messenger of Allah ﷺ used to visit an ailing person, he would place his hand where the sick would complain (in one tradition, it is said that he used to place his hand on the face and chest of an ailing person), and would supplicate: ‘*Bismil-lāhi lā-ba’sa, lā-ba’sa, adhhibil-ba’sa, Rabban-nāsi washfi, Antash-Shāfi, la shifā’a illā shifā’uka, shifān lā yughādiru saqaman* [In the name of Allah! No distress (suffering or agony), no distress, remove the distress and cure! O Sustainer of humankind! You are the Great Curer. There is no cure but through You, bestow such a cure which leaves behind no ailment].’”²

Reported by Aḥmad. Abū Ya’lā reported it in the above wording with fine chain of transmission, and also reported by al-Ṭayālīsī.

¹ Set forth by •al-Bukhārī in *al-Shāḥīḥ*, 5:2055 §5058; 5:2139 §5325. •Aḥmad b. anbal in *al-Musnad*, 4:394 §19535. •‘Abd al-Razzāq in *al-Muṣannaf*, 3:593 §6763. •Ibn ibbān in *al-Shāḥīḥ*, 8:116 §3324.

² Set forth by Aḥmad b. anbal in *al-Musnad*, 6:126 §24990. •Abū Ya’lā in *al-Musnad*, 7:436 §4459. •al-Ṭabarānī in *al-Du‘ā’*, 336 §1102. •al-Ṭayālīsī in *al-Musnad*, 1:200 §1404. •Ibn al-Sunnī in *‘Amal al-Yawm wa al-Layla*, p. 503 §551.

٤٨/١٢٦. وَفِي رِوَايَةِ أَبِي أُمَامَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: مِنْ تَمَامِ عِيَادَةِ الْمَرِيضِ أَنْ يَضَعَ أَحَدُكُمْ يَدَهُ عَلَى جَبْهَتِهِ، أَوْ قَالَ: عَلَى يَدِهِ، فَيَسْأَلُهُ كَيْفَ هُوَ، وَتَمَامُ نَحْيَاتِكُمْ بَيْنَكُمْ الْمُصَافَحَةُ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالتَّبَارَانِيُّ.

126/48. According to Abū Umāmah رضي الله عنه:

“The Prophet ﷺ said: ‘The best way to visit a patient is that you place your hand on his forehead or on his hand and ask him about his wellness. And your *salām* (greeting) among you completes with hand shaking.’”¹

Reported by Aḥmad, al-Tirmidhī and al-Ṭabarānī.

٤٩/١٢٧. عَنْ أَنَسٍ رضي الله عنه قَالَ: كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرِضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ: أَسْلِمَ. فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ، فَقَالَ لَهُ: أَطْعَمَ أَبَا الْقَاسِمِ ﷺ. فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتَّسَائِيُّ.

127/49. Narrated Anas رضي الله عنه:

“A young Jewish boy used to serve the Prophet ﷺ and he became sick. So the Prophet ﷺ went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there. Then his father said: ‘Obey Abū al-Qāsim ﷺ (a title of the Prophet),’ so the boy embraced Islam. The Prophet ﷺ came out saying: ‘Praises be to Allah Who saved the boy from the Hellfire.’”

Reported by al-Bukhārī, Aḥmad, Abū Dāwūd and al-Nasā’ī.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:259 §22290. •al-Tirmidhī in *al-Sunan*, 5:76 §2731. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 8:211 §7854. •al-Ruyānī in *al-Musnad*, 2:287 §1217. •al-Bayhaqī in *Shuʿab al-Īmān*, 6:472 §8948.

٥٠/١٢٨. وَفِي رِوَايَةِ أَبِي دَاوُدَ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ بِي مِنَ النَّارِ.

128/50. Abū Dāwūd reported in this wording:

“(The Prophet ﷺ said): ‘All the praises to Allah, Who has saved him from Hell through my mediation.’”¹

٥١/١٢٩. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يَخْلُقُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ، مَرَضْتُ فَلَمْ تَعُدْنِي. قَالَ: يَا رَبِّ، كَيْفَ أَعُوذُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرَضَ فَلَمْ تَعُدْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟

رَوَاهُ مُسْلِمٌ وَابْنُ حِبَّانَ وَالْبُخَارِيُّ فِي الْأَدَبِ.

129/51. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah’s Messenger ﷺ said:

“Allah ﷻ will say on the Day of Resurrection: ‘O son of Adam, I fell ill, but you did not visit Me!’ He will say: ‘O my Lord, how could I visit You, when You are the Lord of all the worlds?’ He will say: ‘Did you not know that My servant So-and-so was ill, but you did not visit him? Did you not know that if you had visited him, you would have found Me beside him?’”²

Reported by Muslim, Ibn ʿibbān and al-Bukhārī in *al-Adab al-Mufrad*.

٥٢/١٣٠. عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:455 §1290, & in *al-Adab al-Mufrad*, p. 185 §524. •Aḥmad b. anbal in *al-Musnad*, 3:227, 280 §13399, 14009. •Abū Dāwūd in *al-Sunan*, 3:185 §3095. •al-Nasāʾī in *al-Sunan al-Kubrā*, 5:173 §8588. •Abū Yaʿlā in *al-Musnad*, 6:93 §3350. •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:383 §6389.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:1990 §2569. •al-Bukhārī in *al-Adab al-Mufrad*, p. 182 §517. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 1:503 §269; 3:224 §944. •al-Bayhaqī in *Shuʿab al-ʾImān*, 6:534 §9182. •Ibn Rahway in *al-Musnad*, 1:115 §28. •al-Daylamī in *Musnad al-Firdaws*, 5:235 §8053.

لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ. وَقَالَ التِّرْمِذِيُّ: حَدِيثُ ثَوْبَانَ حَدِيثٌ
حَسَنٌ صَحِيحٌ.

130/52. According to Thawbān رضي الله عنه:

“The Prophet ﷺ said: ‘Verily, If a Muslim visits his Muslim brother, then, until he returns, he continues to stay in the Garden of Paradise.’”¹

Reported by Muslim, Aḥmad and al-Tirmidhī. Al-Tirmidhī said: “The tradition of Thawbān is fine authentic.”

٥٣/١٣١. عَنْ ثَوْبَانَ رضي الله عنه مَوْلَى رَسُولِ اللَّهِ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ عَادَ مَرِيضًا، لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ. قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا خُرْفَةُ الْجَنَّةِ؟ قَالَ: جَنَاهَا.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ.

131/53. According to Thawbān رضي الله عنه, the freedman of Allah’s Messenger ﷺ:

“Allah’s Messenger ﷺ said: ‘If someone visits an ailing person, he will always be in the *Khurfa* of Paradise.’ He was asked: ‘O Messenger of Allah, what is the *Khurfa* of Paradise?’ He said: ‘It is an orchard of Paradise!’”²

Reported by Muslim, Aḥmad and al-Tirmidhī.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:1989 §2568. •Aḥmad b. anbal in *al-Musnad*, 5:283 §22497. •al-Tirmidhī in *al-Sunan*, 3:299 §967. •Ibn Abī Shayba in *al-Muṣannaf*, 2:443 §10832. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 2:101 §1446.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:1989 §2568. •al-Tirmidhī in *al-Sunan*, 3:299–300 §967–968. •al-Bukhārī in *al-Adab al-Mufrad*, 1:184 §521. •Aḥmad b. Ḥanbal in *al-Musnad*, 5:277 §22443. •al-Bayhaqī in *al-Sunan al-Kubrā*, 3/380 §6371. •Ibn Abī Shayba in *al-Muṣannaf*, 2/443 §10832. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 2/101 §1445. •al-Ṭayālīsī in *al-Musnad*, 1/132 §988.

٥٤/١٣٢. وَفِي رِوَايَةٍ عَلَى رَسُولِ اللَّهِ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ رَجُلٍ يَعُودُ مَرِيضًا مُمْسِيًّا إِلَّا خَرَجَ مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ حَتَّى يُصْبِحَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ. وَمَنْ أَتَاهُ مُصْبِحًا خَرَجَ مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ حَتَّى يُمْسِيَ وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ.

رَوَاهُ أَبُو دَاوُدَ مَرْفُوعًا وَمَوْقُوفًا وَالْحَاكِمُ. وَقَالَ الْحَاكِمُ: هَذَا إِسْنَادٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ.

132/54. Narrated by 'Alī رضي الله عنه:

"If a man visits an ailing person in the evening, seventy thousand angels come along with him seeking forgiveness from Allah for him till the morning, and he will have a Garden in the Paradise. When a person visits a patient in the morning, seventy thousand angels would also come along and supplicate for his forgiveness till evening and he will also have an exclusive Garden in Paradise."¹

Reported by Abū Dāwūd with both raised (*marfū'*) and halted (*mawqūf*) chains of transmission and al- ākim who said: "This is an authentic tradition in conformity with the stipulation of al-Bukhārī and Muslim."

٥٥/١٣٣. وَفِي رِوَايَةٍ عَنْهُ: قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ أَتَى أَخَاهُ الْمُسْلِمَ عَائِدًا، مَسَى فِي خِرَافَةِ الْجَنَّةِ حَتَّى يَجْلِسَ، فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ. فَإِنْ كَانَ عُذْوَةً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ، وَإِنْ كَانَ مَسَاءً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

¹ Set forth by •Abū Dāwūd in *al-Sunan*, 3:185 §3098-3099. •al- ākim in *al-Mustadrak*, 1:492 §1264. •al-Mundhirī in *al-Tarhib wa al-Tarhib*, 4:164 §5272. •al-Hindī in *Kanz al-'Umāl*, 9:41 §25146.

133/55. It is narrated that ‘Alī said:

“I heard the Messenger of Allah ﷺ say: ‘When a person visits an ailing Muslim brother, it is as if he is walking among the Garden of Paradise until he sits down, and when he sits down he is covered with mercy. If it is evening, seventy thousand angels supplicate for forgiveness and mercy until morning.’”¹

Reported by al-Tirmidhī and Ibn Mājah (the wording is his) and according to al-Tirmidhī: “This is a fine authentic tradition.”

٥٦/١٣٤. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عُوْدُوا الْمَرْضَى، وَاتَّبِعُوا الْجَنَائِزَ تُذَكِّرْكُمْ الْآخِرَةَ.
رَوَاهُ أَحْمَدُ وَابْنُ حِبَّانَ وَأَبُو يَعْلَى.

134/56. According to Abū Sa‘īd al-Khudhrī رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ said: ‘Visit the ailing person, attend the funerals, for these will remind you of the Hereafter.’”²

Reported by Aḥmad, Ibn ʿibbān and Abū Ya‘lā.

٥٧/١٣٥. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ يَجُوزُ فِي الرَّحْمَةِ حَتَّى يَرْجِعَ فَإِذَا جَلَسَ اغْتَمَسَ فِيهَا.

رَوَاهُ أَحْمَدُ وَابْنُ أَبِي شَيْبَةَ وَابْنُ حِبَّانَ وَالبُخَارِيُّ فِي الْأَدَبِ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ، وَقَالَ الْهَيْثَمِيُّ: وَرِجَالُ أَحْمَدَ رِجَالُ الصَّحِيحِ.

135/57. According to Jābir b. ‘Abd Allah رَضِيَ اللَّهُ عَنْهُ:

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 3:300 §969. •Ibn Mājah in *al-Sunan*, 1:463 §1442. •al-Nasāʾī in *al-Sunan al-Kubrā*, 4:354 §7494. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 7:224 §2958. •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 7:266 §7464.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:48 §11463. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 7:221 §2955. •Abū Ya‘lā in *al-Musnad*, 2:424 §1222. •al-Haythamī in *Mawārid al-Zamʿān*, 1:182 §709.

“The Messenger of Allah ﷺ said: ‘Whoever visits an ailing person is covered with the (ocean) of mercy until he returns from worship. The mercy continues to cover him until he sits by the patient.’”¹

Reported by Aḥmad, Ibn Abī Shayba, Ibn ibbān, and al-Bukhārī reported in *al-Adab al-Mufrad*. According to Al-ākīm: This is an authentic tradition in conformity with the stipulation of Muslim and according to al-Haythamī: “The sources of Aḥmad are reliable.”

٥٨/١٣٦. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَيُّمَا رَجُلٍ يَعُودُ مَرِيضًا فَإِنَّمَا يَخُوضُ فِي الرَّحْمَةِ، فَإِذَا قَعَدَ عِنْدَ الْمَرِيضِ غَمَرَتْهُ الرَّحْمَةُ، قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا لِلصَّحِيحِ فِي الَّذِي يَعُودُ الْمَرِيضَ، فَمَا لِلْمَرِيضِ؟ قَالَ: مُحُطٌ عَنْهُ ذُنُوبُهُ. رَوَاهُ أَحْمَدُ وَالْبَيْهَقِيُّ.

136/58. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ:

“I heard Allah’s Messenger ﷺ saying: ‘When a person visits an ailing person, he is cloaked in the mercy of Allah. When he sits by the ailing person, then the mercy covers him.’ I submitted: ‘The reward is for the healthy men, in recompense for visiting the ailing person. What is there for the ill?’ He said: ‘Their sins (due to their ailment) are forgiven.’”²

Reported by Aḥmad and al-Bayhaqī.

٥٩/١٣٧. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخًا لَهُ فِي اللَّهِ، نَادَاهُ مُنَادٍ: أَنْ طِبْتَ وَطَابَ مَمْشَاكَ وَتَبَوَّاتَ مِنَ الْجَنَّةِ مَنَزَلًا.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:304 §14299. •al-Bukhārī in *al-Adab al-Mufrad*, p. 184 §522. •Ibn Abī Shayba in *al-Muṣannaḥ*, 2:443 §10834. •Ibn ibbān in *al-Ṣaḥīḥ*, 7:222 §2956. •al-ākīm in *al-Mustadrak*, 1:501 §1295. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 4:166 §5276. •al-Haythamī in *Mawārid al-Zam‘ān*, 1:182 §711, & in *Majma‘ al-Zawā‘id*, 2:297.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:174 §12805. •al-Bayhaqī in *Shu‘ab al-Īmān*, 6:533 §9181. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 4:165 §5275.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَإِنْ مَاجَهُ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

137/59. According to Abū Hurayra رضي الله عنه:

“The Messenger ﷺ said: ‘When someone visits an ailing person or meets any brother seeking the pleasure of Allah, then a herald calls out: “You became clean, your walking is also clean and you have made your abode in Paradise.”’”¹

Reported by Aḥmad, al-Tirmidhī and Ibn Mājah. Al-Tirmidhī said: “This tradition is fine.”

١٣٨ / ٦٠. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، وَعَادَ أَخَاهُ الْمُسْلِمَ مُحْسِبًا، بُوعِدَ مِنْ جَهَنَّمَ مَسِيرَةَ سَبْعِينَ خَرِيفًا. رَوَاهُ أَبُو دَاوُدَ وَالطَّبْرَانِيُّ.

138/60. According to Anas b. Mālik رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘If a person performs a perfect ablution and visits his Muslim brother (for reward), he is protected from Hell at a distance of seventy years.’”²

Reported by Abū Dāwūd and al-Ṭabarānī.

١٣٩ / ٦١. عَنْ أَنَسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عُوذُوا الْمَرَضَى، وَمُرُوهُمْ فَلْيَدْعُوا لَكُمْ، فَإِنَّ دَعْوَةَ الْمَرِيضِ مُسْتَجَابَةٌ، وَذَنْبُهُ مَغْفُورٌ.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:344 §8517. •al-Tirmidhī in *al-Sunan*, 4:365 §2008. •Ibn Mājah in *al-Sunan*, 1:464 §1443. •al-Daylamī in *Musnad al-Firdaws*, 3:490 §5521. •al-Bukhārī in *al-Adab al-Mufrad*, 1:126 §345.

² Set forth by •Abū Dāwūd in *al-Sunan*, 3:185 §3097. •al-Ṭabarānī in *al-Muʿjam al-Awsat*, 9:169 §9441. •al-Mundhirī in *al-Targhib wa al-Tarhī*, 4:164 §5271. •al-Khaṭīb al-Tabrizī in *Mishkāṭ al-Maṣābiḥ*, 1:489 §1552. •al-Shawkānī in *Nayl al-Awtār*, 4:47.

رَوَاهُ الطَّبْرَانِيُّ.

139/61. According to Anas رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘Visit the ailing person, and ask them to do their own supplication, for the supplication of an ailing person is answered and his sins are forgiven.’”¹

Reported by al-Ṭabarānī.

٦٢/١٤٠. وَفِي رِوَايَةِ سَعِيدٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الْعِيَادَةِ سُرْعَةُ الْقِيَامِ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا وَالْبَيْهَقِيُّ.

140/62. In one tradition, Saʿīd b. Mussayib رضي الله عنه reported:

“Allah’s Messenger ﷺ said: ‘The best visitation to a sick is to leave (from the sick person) early (and not to interfere the comfort by staying longer).’”²

Reported by Ibn Abī al-Dunyā and al-Bayhaqī.

TRADITIONS OF THE COMPANIONS رضي الله عنهم AND PIOUS SCHOLARS OF EARLY TIMES

عَنِ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: عِيَادَةُ الْمَرِيضِ مَرَّةً سُنَّةٌ فَمَا ازْدَدَتْ فَنَافِلَةً.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَرَضِ وَالْكَفَّارَاتِ.

ʿAbd Allah b. ʿAbbās رضي الله عنه reported:

“Visiting an ailing person once is a Sunna, and more than once is supererogatory (*nafl*).”³

¹ Set forth by •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 6:140 §2027. •al-Bayhaqī in *Shuʿab al-Īmān*, 7:209 §10028.

² Set forth by •Ibn Abī al-Dunyā in *al-Marḍ wa al-Kaffārāt*, p. 69 §66. •al-Bayhaqī in *Shuʿab al-Īmān*, 6:542 §9221.

³ Set forth by •Ibn Abī al-Dunyā in *al-Marḍ wa al-Kaffārāt*, p. 80 §81.

Ibn Abī al-Dunyā reported this in *al-Marḍ wa al-Kaffārāt*.

عَنْ أَبِي يَحْيَى قَالَ: سَمِعْتُ الْإِمَامَ طَاوُسًا يَقُولُ: خَيْرُ الْعِيَادَةِ أَخْفُهَا.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَرَضِ وَالْكَفَّارَاتِ وَالْبَيْهَقِيِّ فِي الشَّعْبِ.

Abū Yaḥya reported that he had heard Ṭā'ūs saying:

"The best visit to an ailing person is a brief visit."¹

Reported by Ibn Abī al-Dunyā in *al-Marḍ wa al-Kaffārāt* and al-Bayhaqī in *Shu'ab al-Imān*.

عَنِ أَبِي الْعَالِيَةِ قَالَ: دَخَلَ عَلَيْهِ غَالِبُ الْقَطَّانِ يَعُودُهُ فَلَمْ يَلِثْ إِلَّا
يَسِيرًا حَتَّى قَامَ، فَقَالَ أَبُو الْعَالِيَةِ: مَا أَرْفَقَ الْعَرَبُ لَا تُطِيلُ الْجُلُوسَ
عِنْدَ الْمَرِيضِ فَإِنَّ الْمَرِيضَ قَدْ تَبَدُّو لَهُ حَاجَةً فَيَسْتَحْيِي مِنْ جُلَسَائِهِ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَرَضِ وَالْكَفَّارَاتِ وَالْبَيْهَقِيِّ فِي الشَّعْبِ.

Abū al-Āliya reported that Ghālib al-Qaṭṭān came to visit him (while he was sick); he sat by him for a short time, and then stood up for leaving. On this, Abū al-Āliya said:

"Arabs are gentle as they do not sit longer by the ailing person, for the ailing one may have a need but may feel ashamed (to ask about his needs due to the people sitting there)."²

Reported by Ibn Abī al-Dunyā in *al-Marḍ wa al-Kaffārāt* and al-Bayhaqī in *Shu'ab al-Imān*.

عَنِ الْأَعْمَشِ قَالَ: كُنَّا نَقْعُدُ فِي الْمَجْلِسِ فَإِذَا فَقَدْنَا الرَّجُلَ ثَلَاثَةَ
أَيَّامٍ سَأَلْنَا عَنْهُ، فَإِنْ كَانَ مَرِيضًا عُدْنَا.

¹ Set forth by •Ibn Abū Dunyā in *al-Marḍ wa al-Kaffārāt*, p. 67 §62. •al-Bayhaqī in *Shu'ab al-Imān*, 6:543 §9223.

² Set forth by •Ibn Abī al-Dunyā in *al-Marḍ wa al-Kaffārāt*, p. 68 §65. •al-Bayhaqī in *Shu'ab al-Imān*, 6:543 §9224.

رَوَاهُ الْبَيْهَقِيُّ فِي الشُّعَبِ وَذَكَرَهُ السَّخَاوِيُّ فِي الْمَقَاصِدِ.

A'mash reported:

"We used to sit in a gathering. When we did not find anyone for three days, we used to ask about him. If he became sick, then we used to enquire after him."¹

Reported by al-Bayhaqī in *Shu'ab al-Imān* and al-Sakhāwī in *al-Maqāṣid al-asana*.

عَنْ مُحَمَّدِ بْنِ سُلَيْمٍ قَالَ: سَمِعْتُ الْإِمَامَ بَكْرَ بْنَ عَبْدِ اللَّهِ الْمُزَنِّيَّ يَقُولُ: الْمَرِيضُ يُعَادُ وَالصَّحِيحُ يُزَارُ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَرَضِ وَالْكَفَّارَاتِ.

Muhammad b. Sulaym reported:

"I heard Imam Bakr b. 'Abd Allah al-Muznī saying: "The ill are enquired after and healthy ones are visited."²

Reported by Imam Ibn Abī al-Dunyā in *al-Marḍ wa al-Kaffārāt*.

¹ Set forth by •al-Bayhaqī in *Shu'ab al-Imān*, 6:542 §9217. •al-Sakhāwī in *al-Maqāṣid al-asana*, p. 469.

² Set forth by •Ibn Abī al-Dunyā in *al-Marḍ wa al-Kaffārāt*, p. 67 §63.

رِعايَةُ حُقُوقِ الْآخِرِينَ

SECTION 8

PROTECTING THE RIGHTS OF PEOPLE

QUR'AN

١. ﴿وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا
وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا﴾

1. *«And do not entrust to the mentally deficient your (or their) assets which Allah has made a means of stability for your economy. However, feed them out of it and clothe them, and say to them good and nice words.»¹*

٢. ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا
أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ
بِكُمْ رَحِيمًا﴾

2. *«O believers! Do not devour one another's wealth unlawfully amongst yourselves unless it is a trade by your mutual agreement and do not kill yourselves. Surely, Allah is Kind to you.»²*

¹ Qur'an, 4:5.

² Ibid., 4:29.

٣. ﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

3. *﴿And always support one another in (the works of) righteousness and piety, but do not become accomplices in (works of) sin and transgression. And fear Allah persistently. Indeed, Allah awards severe punishment (to those who disobey and defy).﴾*¹

HADITH

٦٣/١٤١. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ، قَالَ: لَا يَبُولَنَّ أَحَدُكُمْ فِي السَّمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي ثُمَّ يَغْتَسِلُ فِيهِ. مُتَّفَقٌ عَلَيْهِ.

141/63. Abū Hurayra رضي الله عنه reported:

“The Messenger of Allah ﷺ said: ‘None amongst you should urinate in standing water that is not flowing and not even wash (perform ghusl) in it.’”²

Agreed upon by al-Bukhārī and Muslim.

٦٤/١٤٢. وَفِي رِوَايَةِ جَابِرٍ رضي الله عنه، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ نَهَى أَنْ يُبَالَ فِي السَّمَاءِ الرَّائِكِدِ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ وَابْنُ عَوَانَةَ وَابْنُ أَبِي شَيْبَةَ.

142/64. In a report, according to Jābir رضي الله عنه:

“Allah’s Messenger ﷺ forbade to urinate in stagnant water.”³

¹ Ibid., 5:2.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:94 §236. •Muslim in *al-Shaḥīḥ*, 1:235 §282. •Ibn Mājah in *al-Sunan*, 1:124 §344.

³ Set forth by •Muslim in *al-Shaḥīḥ*, 1:235 §(94) 281. •Aḥmad b. anbal in

Reported by Muslim, Aḥmad, Al-Nasā'ī, Ibn Mājah, Abū 'Awāna and Ibn Abī Shayba.

٦٥/١٤٣. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: اتَّقُوا اللَّعَّانَيْنِ. قَالُوا: وَمَا اللَّعَّانَانِ، يَا رَسُولَ اللَّهِ؟ قَالَ: الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ. رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ وَابْنُ خُزَيْمَةَ وَابْنُ حِبَّانَ.

143/65. Abū Hurayra رضي الله عنه reported:

“The Messenger of Allah ﷺ said: ‘Be on your guard against two things which provoke very much cursing.’ They (the Companions present there) submitted: ‘O Allah’s Messenger! What are those things which provoke very much cursing?’ He said: ‘Defecating on the path or under the shades (where people take shelter and rest).’”¹

Reported by Muslim, Aḥmad, Abū Dāwūd, Ibn Khuzayma and Ibn ibbān.

٦٦/١٤٤. وَفِي رِوَايَةِ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اتَّقُوا الْمَلَاعِنَ الثَّلَاثَ: الْبَرَّازَ فِي الْمَوَارِدِ، وَقَارِعَةَ الطَّرِيقِ، وَالظِّلَّ. رَوَاهُ أَحْمَدُ عَنْ ابْنِ عَبَّاسٍ نَحْوَهُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ وَابْنُ مَاجَهٍ وَالْحَاكِمُ وَالتَّيْبَهَقِيُّ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ الْإِسْنَادِ.

144/66. In one tradition, Mu'adh b. Jabal رضي الله عنه reported:

“Allah’s Messenger ﷺ said: ‘Gaurd yourselves against three curses:

al-Musnad, 3:350 §14819. •al-Nasā'ī in *al-Sunan*, 1:34 §35. •Ibn Mājah in *al-Sunan* 1:124 §343. •Abū 'Awāna in *al-Musnad*, 1:183 §574. •Ibn Abī Shayba in *al-Muṣannaf*, 1:130 §1500. •al-Ṭahāwī in *Sharḥ Ma'ānī al-Āthār*, 1:14 §20. •Ibn ibbān in *al-Ṣaḥīḥ*, 4:60 §1250.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 1:226 §269. •Aḥmad b. anbal in *al-Musnad*, 2:372 §8840. •Abū Dāwūd in *al-Sunan*, 1:7 §25. •Ibn Khuzayma in *al-Ṣaḥīḥ*, 1:37 §67. •Ibn ibbān in *al-Ṣaḥīḥ*, 4:262 §1415. •Abū Ya'la in *al-Musnad*, 11:369 §6483.

Going for the call of nature on a resting place (a bathing place near the riverbank), between the pathways of people and under the shade.”¹

Reported by Aḥmad on the authority of Ibn ‘Abbās and the wording is of Abū Dāwūd. Also reported by Ibn Mājah, al-ākīm, al-Ṭabarānī and al-Bayhaqī. According to al-ākīm: “This tradition has authentic chain of transmission.”

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 1:299 §2715. •Abū Dāwūd in *al-Sunan*, 1:7 §26. •Ibn Mājah in *al-Sunan*, 1:119 §328. •al-ākīm in *al-Mustadrak*, 1:273 §594. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 20:123 §247. •al-Bayhaqī in *al-Sunan al-Kubrā*, 1:97 §474. •Ibn ‘Asākir in *Tārīkh Madīna Damishq*, 58:424.

أَلْبَابُ الثَّالِثِ

خِدْمَةُ الْبَشَرِيَّةِ عَبْرَ الْإِنْفَاقِ وَالصَّدَقَاتِ

CHAPTER 3

SERVING HUMANITY
THROUGH CHARITY

الفصل الأول

فصل الصدقة وأجرها

SECTION I

EXCELLENCE OF CHARITY AND ITS REWARDS

QUR'ĀN

١. ﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

1. *And (always) establish Prayer and pay Zakāt (the Alms-due) regularly. And whatever virtue you will send ahead, you shall find it with Allah. Surely, Allah is watching all that you are doing.*¹

٢. ﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ﴾

2. *Who is he that will lend to Allah a generous loan? He will, then, multiply it for him manifold. And Allah alone decreases and increases (your sustenance) and towards Him will you be returned.*²

٣. ﴿لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ

¹ Qur'ān, 2:110.

² Ibid., 2:245.

عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَالسَّائِلِينَ
وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا
وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٤﴾

3. *«Righteousness is not merely that you turn your faces to the east or the west. But true righteousness is that a person believes in Allah, the Last Day, the angels, the Book (revealed by Allah) and the Messengers. Driven by love for Allah, he spends (his) wealth on the kindred, the orphans, the needy, the wayfarers and those who ask and in (liberating slaves') necks, and establishes Prayer and pays Zakāt (the Alms-due). And when they make a promise, they fulfil it and are steadfast in hardship (i.e., poverty) and suffering (i.e., ailment) and at the time of fierce fighting (i.e., jihad). It is these who are truthful and it is these who are righteous.»¹*

٤. ﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ﴾

4. *«Allah eliminates usury (i.e., deprives usurious profits of prosperous growth) and multiplies alms gifts (i.e., increases blessings of clean wealth manifold through charity donations). And Allah does not like anyone who is ungrateful and disobedient.»²*

٥. ﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا
وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي
وَعَزَّزْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ
وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ

¹ Ibid., 2:177.

² Ibid., 2:276.

مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿

5. *And indeed, Allah took a firm promise from the Children of Israel, and We appointed amongst them twelve chieftains (for its fulfilment, enforcement and protection). And Allah said (to the Children of Israel): 'I am with you (i.e., My special support and reinforcement will escort you).' If you establish Prayer and pay Zakāt (the Alms-due) consistently, and (always) adhere to believing in My Messengers, and furnish persistent support to their (Prophetic Mission), and lend Allah a handsome loan (for the financial support, promotion and prevalence of His Dīn [Religion]), I will certainly remove your sins from you, and will assuredly admit you to the Gardens with streams flowing beneath. Then, later, whoever from amongst you rejects faith (i.e., violates the promise) indeed strays from the straight path.﴾¹*

٦. ﴿قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ﴾

6. *Say: 'Surely, my Lord releases sustenance in abundance for whom He wills and restrains for whom (He likes). And whatever you spend (in the way of Allah), He will increase it with more in recompense. And He is the Best Sustainer.'﴾²*

٧. ﴿إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ﴾

7. *Surely, both the men and the women who give charity and those who lend a goodly loan to Allah, the (reward of charity) will be increased for them manifold, and there will*

¹ Ibid., 5:12.

² Ibid., 34:39.

*be most honourable reward for them.*¹

٨. ﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ۖ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ۖ وَلَا يَخْضُ عَلَى طَعَامِ الْمُسْكِينِ ۖ فَوَيْلٌ لِلْمُصَلِّينَ ۖ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۖ الَّذِينَ هُمْ يُرَاءُونَ ۖ وَيَمْنَعُونَ الْمَاعُونَ﴾

8. *«Have you seen him who denies the Dīn (Religion)? So he is the one who pushes away the orphan (i.e., rejects the needs of the orphans and deprives them of their right), And does not promote the cause of feeding the poor (i.e., does not strive to end the economic exploitation of the poor and the needy). So woe to those worshippers, Who are unaware of (the spirit of) their Prayers (i.e., they are mindful only of the rights of Allah, but are heedless of the rights of fellow human beings), Who show off (their worship, for they only render a formal service to the Creator and are inconsiderate to the oppressed humanity), And who refuse to lend a worthless small object of use even on demand!»²*

HADITH

١/١٤٥. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ. قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: فَيَعْمَلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ. قَالُوا: فَإِنْ لَمْ يَسْتَطِعْ أَوْ لَمْ يَفْعَلْ؟ قَالَ: فَيُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ. قَالُوا: فَإِنْ لَمْ يَفْعَلْ؟ قَالَ: فَلْيَأْمُرْ بِالْخَيْرِ، أَوْ قَالَ: بِالْمَعْرُوفِ. قَالَ: فَإِنْ لَمْ يَفْعَلْ؟ قَالَ: فَيَمْسِكُ عَنِ الشَّرِّ فَإِنَّهُ لَهُ صَدَقَةٌ. مَتَّفَقٌ عَلَيْهِ.

145/1. According to Abū Mūsā al-Ash‘arī:

“The Prophet ﷺ said, ‘Charity is incumbent on every Muslim.’ They (the Companions) submitted, “What if one has nothing (to spend

¹ Ibid., 57:18.

² Ibid., 107:1-7.

in the way of Allah ﷻ)?' He said, 'He should work with his hands (spend his physical and psychic energy) so that he may benefit himself and donate to charity.' They submitted, 'What if one does not have (bodily) strength or he cannot do it?' He said, 'Then he should help the helpless and needy (by word or action or both).' They submitted, 'If he is unable to do even that?' He said, 'Then he should enjoin good,' or said, 'he should ordain pious practice.' They said, 'If he could not do that?' He said, 'Then he should refrain from doing anything wrong; that will be considered charity donated by him.'"¹

Agreed upon by al-Bukhārī and Muslim.

١٤٦/٢. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ رَجُلٌ: لَا تَصَدَّقَنَّ بِصَدَقَةٍ. فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ عَلَى سَارِقٍ. فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، لَا تَصَدَّقَنَّ بِصَدَقَةٍ. فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدَيِ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ اللَّيْلَةَ عَلَى زَانِيَةٍ. فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، عَلَى زَانِيَةٍ؟ لَا تَصَدَّقَنَّ بِصَدَقَةٍ. فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدَيِ غَنِيِّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ عَلَى غَنِيٍّ. فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، عَلَى سَارِقٍ وَعَلَى زَانِيَةٍ وَعَلَى غَنِيٍّ. فَأَنِي، فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ عَلَى سَارِقٍ: فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ، وَأَمَّا الزَّانِيَةُ: فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ زَنَاهَا، وَأَمَّا الْغَنِيُّ: فَلَعَلَّهُ يَعْتَبِرُ، فَيَنْفِقُ بِمَا أَعْطَاهُ اللَّهُ. مُتَّفَقٌ عَلَيْهِ.

146/2. According to Abū Hurayra, Allah's Messenger ﷺ said:

"A man said that he would certainly give to charity. So he came out with his riches (at night) with the intention to give alms and (unknowingly) handed it to a thief. Next morning, people talked about the charity donated to a thief. (Hearing that,) he submitted: 'O Allah! All praises are for you alone. Certainly, I will spend in Your

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5:2241 §5676. •Muslim in *al-Shaḥīḥ*, 2:699 §1008. •Aḥmad b. anbal in *al-Musnad*, 4:395 §19549. •al-Nasā'ī in *al-Sunan*, 5:64 §2538.

way again.' He came out with his charity and (unknowingly) gave it to an adulteress. Next morning, people talked about the charity donated to an adulteress last night. The man submitted: 'O Allah! All praises are for you alone. I gave away charity to an adulteress. Certainly, I will spend in Your way again.' So he came out with his charity again and (unknowingly, this time) gave it to a rich person. (The people) next morning spoke about the charity given to a rich person. He submitted, 'O Allah! All the glorifications are for you alone. (I repent) I donated charity to a thief, to an adulteress and to a rich man!' Then (an angel) was brought to him (in dream) and it was said to him: 'The charitable donation that you gave to the thief might restrain him from stealing, and that given to the adulteress might keep her from adultery, and that given to the rich man might admonish him and he would also spend his wealth that Allah ﷻ has given him.'"¹

Agreed upon by al-Bukhārī and Muslim.

١٤٧/٣. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ سَلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ، يَعْدِلُ بَيْنَ النَّاسِ صَدَقَةٌ. رَوَاهُ الْبُخَارِيُّ.

147/3. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

"Allah's Messenger ﷺ said: 'The charitable donation is due for every joint of a human being every day in which the sun rises. The one who establishes justice among people also gives to charity.'"²

Reported by al-Bukhārī.

١٤٨/٤. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَا تَقَصَّتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ. رَوَاهُ مُسْلِمٌ وَالدَّارِمِيُّ.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:516 §1355. •Muslim in *al-Ṣaḥīḥ*, 2:709 §1022. •al-Nasā'ī in *al-Sunan*, 5:55 §2523.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:964 §12560.

148/4. According to Abū Hurayra:

“Allah’s Messenger ﷺ said: ‘Charity does not in any way decrease the wealth. Allah does not enhance the servant who forgives but in reverence; and the one who attains humility for the pleasure of Allah ﷻ, He elevates his rank.’”¹

Reported by Muslim and al-Dārimī.

١٤٩/٥. عَنْ أَبِي أَيُّوبَ (رضي الله عنه)، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ. قَالَ: مَا لَهُ مَا لَهُ؟ وَقَالَ النَّبِيُّ ﷺ: أَرَبَّ مَا لَهُ، تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ. مُتَّفَقٌ عَلَيْهِ.

149/5. According to Abū Ayyūb al-Anṣārī (رضي الله عنه):

“A man said to the Prophet ﷺ: ‘Inform me of a practice that will enable me to enter the Garden of Paradise!’ (Observing him moving forward and speaking to Allah’s Messenger ﷺ) the people said: ‘What is the matter with him? Why is he talking like that?’ The Prophet ﷺ said: ‘Nothing has happened to him; (he has rather something important to ask about; let him speak.’ Then he said to him:) ‘You must worship Allah and associate nothing with Him, perform the ritual Prayer, pay Zakāt (the alms-due) and maintain good relationship with relatives and treat them kindly!’”²

Agreed upon by al-Bukhārī and Muslim.

١٥٠/٦. عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: ذَلَّنِي عَلَى عَمَلٍ، إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ. قَالَ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ،

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2001 §2588. •al-Dārimī in *al-Sunan*, 1:486 §1676. •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:97 §2438. •Abī Ya‘lā in *al-Musnad*, 11:344 §6458.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:505 §1332, & 5:2231 §5637. •Muslim in *al-Ṣaḥīḥ*, 1:42 §13. •Aḥmad b. anabl in *al-Musnad*, 5:418 §23596. •al-Nasā’ī in *al-Sunan al-Kubrā*, 3:445 §5880.

وَتُوذِّي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ. قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَا أَزِيدُ عَلَى هَذَا. فَلَمَّا وَلَّى، قَالَ النَّبِيُّ ﷺ: مَنْ سَرَهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ، فَلْيَنْظُرْ إِلَى هَذَا.

مُتَّفَقٌ عَلَيْهِ.

150/6. According to Abū Hurayra رضي الله عنه:

“A Bedouin came to the Prophet ﷺ and said: ‘Direct me to a practice by which, if I perform it, I shall enter the Garden of Paradise!’ He said: ‘You must worship Allah ﷻ without associating anything with Him, perform the prescribed ritual Prayer, pay Zakāt (the obligatory Alms-due) and keep the fast of Ramaḍan.’ (On this Prophetic command) the Bedouin said: ‘By the One in whose Hand is my soul, I shall not make any addition to it!’ Then, when he turned away to depart, the Prophet ﷺ said: ‘If someone likes to look at a man from among the people of the Garden of Paradise, let him look at this one!’”¹

Agreed upon by al-Bukhārī and Muslim.

٧/١٥١. عَنْ أَبِي أُمَامَةَ رضي الله عنه يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُحْطَبُ فِي حَجَّةِ الْوَدَاعِ، فَقَالَ: اتَّقُوا اللَّهَ رَبَّكُمْ وَصَلُّوا أَحْسَنَكُمْ وَصُومُوا أَشْهَرَكُمْ وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ وَأَطِيعُوا ذَا أَمْرِكُمْ؛ تَدْخُلُوا جَنَّةَ رَبِّكُمْ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَابْنُ جِبَّانٍ وَابْنُ خُزَيْمَةَ فِي تَرْجَمَةِ الْبَابِ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ، وَسَائِرُ رَوَاتِهِ مُتَّفَقٌ عَلَيْهِمْ.

151/7. According to Abū Umāma رضي الله عنه:

“I heard Allah’s Messenger ﷺ delivering a sermon during the

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:506 §1333. •Muslim in *al-Ṣaḥīḥ*, 1:44 §14. •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:12. •Abū ‘Awāna in *al-Musnad*, 1:17 §4. •Ibn Rajab al-anbalī in *Jāmi‘ al-‘Ulūm wa al-‘akam*, 1:207.

Farewell Pilgrimage: 'You must fear Allah, your Lord, and perform your five ritual prayers, and fast during your month [of Ramaḍan], and pay the Zakāt (the Alms-due) on your properties, and obey your commander; (in recompense) you may enter the Garden of your Lord!'"¹

Reported by al-Tirmidhī (the wording is his), Aḥmad, Ibn ibbān and Ibn Khuzayma in the title of the chapter. According to al-Tirmidhī: "This is a fine authentic tradition." According to al-Ḥākim: "This is an authentic tradition in conformity with the stipulation of Muslim and all transmitters are agreed upon."

١٥٢/٨. وَفِي رِوَايَةٍ عَنْهُ ﷺ: يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَيُّهَا النَّاسُ، إِنَّهُ لَا نَبِيَّ بَعْدِي وَلَا أُمَّةَ بَعْدَكُمْ. أَلَا! فَاعْبُدُوا رَبَّكُمْ وَصَلُّوا حَمْسَكُمْ وَصُومُوا شَهْرَكُمْ وَأَدُّوا زَكَاةَ أَمْوَالِكُمْ طَيِّبَةً بِهَا أَنْفُسُكُمْ وَأَطِيعُوا وِلَاةَ أَمْرِكُمْ، تَدْخُلُوا جَنَّةَ رَبِّكُمْ. رَوَاهُ الطَّبْرَانِيُّ وَابْنُ أَبِي عَاصِمٍ.

152/8. According to Abū Umāma رضي الله عنه:

"I heard Allah's Messenger ﷺ say: 'O people, there is no Prophet after me and no *Umma* (Community) after you. You must, therefore, worship your Lord, and perform your five ritual prayers, and fast during your month [of Ramaḍan], and pay the Zakāt (the alms-due) on your properties most willingly, and obey the (just) authorities in charge of you, so that you may enter the Garden of your Lord!'"²

Reported by al-Ṭabarānī and Ibn Abī 'Āṣim.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:251 §22215, 22312. •al-Tirmidhī in *al-Sunan*, Ch.: (434), 2:516 §616. •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:12. •Ibn Hibbān in *al-Ṣaḥīḥ*, 10:426 §4563. •al-Ḥākim in *al-Mustadrak*, 1:52, 547 §19, 1436. •al-Dāraquṭnī in *al-Sunan*, 456 §2733. •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 8:115 §7535 & in *Musnad al-Shāmiyyīn*, 2:16 §834. •Ibn Abī 'Āṣim in *al-Sunna*, 2:505 §1061.

² Set forth by •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 8:115 §7535 & in *Musnad al-Shāmiyyīn*, 2:16 §834. •Ibn Abī 'Āṣim in *al-Sunna*, 2:505 §1061.

فَضْلُ صَدَقَةِ السِّرِّ

SECTION 2

EXCELLENCE OF UNDISCLOSED CHARITABLE DONATION

QUR'AN

١. ﴿إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهِيَ

خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُم مِّن سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

1. *«If you give charity in public, it is worthwhile (for it will persuade others), but if you hide and deliver it to the poor in secret, that is (far) better for you. And Allah will remove from you some of your sins (due to this charity).*

And Allah is Well Aware of all that you do.»¹

٢. ﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ

عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

2. *«Those who spend (in the cause of Allah) by night and day, privately or publicly, have their reward with their Lord. And (on the Day of Resurrection) they shall neither fear nor grieve.»²*

¹ Qur'an, 2:271.

² Ibid., 2:274.

HADITH

٩/١٥٣. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: الْإِمَامُ الْعَادِلُ وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ طَلَبَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ.
مُتَّفَقٌ عَلَيْهِ.

153/9. According to Abū Hurayra رضي الله عنه, the Prophet ﷺ said:

“There are seven (categories of) people who Allah ﷻ will provide with His shade of mercy on the Day (of Resurrection) when there will be no shade apart from the shade of His mercy: ‘(They are) a just ruler, a youth grown up in the worship of his Lord; a person whose heart is attached to the mosques; two persons who love each other for the love of Allah, and meet and depart from each other for the sake of Allah; a man whom a beautiful and reputable woman seduces (with evil intention) but he (rejects) saying: I fear Allah; a person who gives away alms secretly in a way that it is unknown to his left hand what the right one has spent; and a person who, when remembering Allah ﷻ in seclusion, has tearful eyes (due to the fear of Allah ﷻ).’”¹

Agreed upon by al-Bukhārī and Muslim.

١٠/١٥٤. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: لَمَّا خَلَقَ اللَّهُ الْأَرْضَ جَعَلَتْ تَمِيدٌ، فَخَلَقَ الْجِبَالَ، فَعَادَ بِهَا عَلَيْهَا فَاسْتَقَرَّتْ. فَعَجِبَتِ الْمَلَائِكَةُ مِنْ شِدَّةِ الْجِبَالِ. قَالُوا: يَا رَبِّ، هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْجِبَالِ؟ قَالَ: نَعَمْ!

¹ Set forth by al-Bukhārī in *al-Sahīh*, 1:234 §629. • Muslim in *al-Sahīh*, 2:715 §1031. • Ahmad b. anbal in *al-Musnad*, 2:439 §9663. • al-Tirmidhī in *al-Sunan*, 4:598 §2391. • al-Nasā'ī in *al-Sunan*, 8:222 §5380. • Mālik in *al-Muwattā'*, 2:952 §1709.

الْحَدِيدُ. قَالُوا: يَا رَبِّ! فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْحَدِيدِ؟ قَالَ: نَعَمْ! النَّارُ. فَقَالُوا: يَا رَبِّ، فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ النَّارِ؟ قَالَ: نَعَمْ! الْمَاءُ. قَالُوا: يَا رَبِّ، فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الْمَاءِ؟ قَالَ: نَعَمْ! الرِّيحُ. قَالُوا: يَا رَبِّ، فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الرِّيحِ؟ قَالَ: نَعَمْ! ابْنُ آدَمَ تَصَدَّقَ بِصَدَقَةٍ بِيَمِينِهِ يُخْفِيهَا مِنْ شِمَالِهِ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ.

154/10. According to Anas b. Mālik رضي الله عنه, the Prophet ﷺ said:

“When Allah ﷻ created the earth, it started shaking. So He created mountains and placed them on earth and it settled. The angels were amazed at the strength and power of the mountains, so they submitted: ‘O Lord! Is there anything among your creatures stronger than the mountains?’ He said: ‘Yes, iron.’ They submitted: ‘O Lord! Is there anything among your creatures stronger than iron?’ He said: ‘Yes, fire.’ They submitted again: ‘O Lord! Is there anything among your creatures more powerful than fire?’ He said: ‘Yes, water.’ They submitted: ‘O Lord! Is there anything among your creatures stronger than water?’ He said: ‘Yes, wind.’ They submitted: ‘O Lord! Is there anything among your creatures stronger than wind?’ He said: ‘Yes, the man who gives to charity with his right hand, while hiding it from his left hand.’”¹

Reported by Ahmad b. anbal and al-Tirmidhī (the wording is his).

١١/١٥٥. عَنْ أَبِي أُمَامَةَ رضي الله عنه، أَنَّ أَبِي ذَرٍّ رضي الله عنه قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، أَرَأَيْتَ الصَّدَقَةَ مَاذَا هِيَ. قَالَ: أَوْعَافٌ مُضَاعَفَةٌ، وَعِنْدَ اللَّهِ الْمَزِيدُ، قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: سِرٌّ إِلَى فَقِيرٍ، وَجُهْدٌ مِنْ مُقِلٍّ.

¹ Set forth by •Ahmad b. anbal in *al-Musnad*, 3:124 §12275. •al-Tirmidhī in *al-Sunan*, 5, 95:454 §3369. •Abd b. umayd in *al-Musnad*, 1:365 §1215. •al-Daylamī in *al-Musnad al-Firdaws*, 3:423 §5298.

رَوَاهُ أَحْمَدُ وَالطَّبْرَانِيُّ.

155/11. According to Abū Umāma رضي الله عنه:

“Abū Dharr رضي الله عنه reported that he submitted: ‘O Messenger of Allah! In your view, what is the reality of charity? He said: ‘It increases (wealth and resources) manifold and (it) also has more (reward) in the sight of Allah ﷻ.’” The narrator said: “I submitted: ‘O Messenger of Allah! Which of the charity donations is excellent? He said: ‘Undisclosed charitable donation to a destitute and charity by an indigent person out of his hard-earned living.’”¹

Reported by Aḥmad b. anbal and al-Ṭabarānī.

١٢/١٥٦. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: يَا أَيُّهَا النَّاسُ، تَوْبُوا إِلَى اللَّهِ قَبْلَ أَنْ تَمُوتُوا، وَبَادِرُوا بِالْأَعْمَالِ الصَّالِحَةِ قَبْلَ أَنْ تَشْغَلُوا، وَصِلُوا الَّذِي بَيْنَكُمْ وَبَيْنَ رَبِّكُمْ بِكَثْرَةٍ ذَكَرَكُمْ لَهُ وَكَثْرَةِ الصَّدَقَةِ فِي السِّرِّ وَالْعَلَانِيَةِ، تُرْزَقُوا، وَتُنْصَرُوا، وَتُجْبَرُوا.

رَوَاهُ ابْنُ مَاجَه.

156/12. According to Jābir b. ‘Abd Allah رضي الله عنه:

“The Messenger of Allah ﷺ delivered a sermon to us and said: ‘O people! Repent to Allah before you perish and hasten good deeds before you become occupied (and negligent due to some ailment). Establish the relationship between you and your Lord by remembering Him abundantly and by giving bounteous charity openly and secretly. You will be granted more sustenance in recompense; also, you will be supported, honoured and empowered.’”²

Reported by Ibn Mājah.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:265 §22644. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 8:217 §7871; 8:226 §7891.

² Set forth by •Ibn Mājah in *al-Sunan*, 1:343 §1081.

التَّبَشِيرُ لِلْمُنْفِقِ وَالْمُتَصَدِّقِ

SECTION 3

GLAD TIDINGS FOR CHARITABLE DONORS

QUR'AN

١. ﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْثَبَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١﴾

1. *«The example of those who spend their wealth in the way of Allah is like (that) grain out of which seven ears shoot forth. (And then) each ear bears a hundred grains (i.e., they are rewarded seven hundred times). And Allah multiplies (still more) for whom He likes. And Allah is Infinite, All-Knowing. Those who spend their wealth in the cause of Allah, and then do not follow up their spending by reminding of their benevolence or by hurting, there is reward for them with their Lord. And (on the Day of Resurrection) they will have no fear, nor will they grieve.»*¹

٢. ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا

¹ Qur'an, 2:261-262.

﴿أَنْ تُعْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ﴾¹

2. ﴿O believers! Spend (in the way of Allah) of your lawful and clean earnings and of that which We bring forth for you from the earth. And do not intend to spend (in the cause of Allah) from that which is unclean, for (if the same is given to you,) you yourselves would never accept it without closing your eyes to it. And you must know that Allah is certainly All-Sufficient, Worthy of All Praise.﴾¹

٣. ﴿وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾ ﴿٧٣﴾ لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَقُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْثَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ ﴿٧٤﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

3. ﴿And whatever wealth you give away (as charity donation) goes to your own benefit. It is not appropriate for you to spend but for Allah's pleasure alone. And whatever you spend of your wealth, (its reward) will be paid back to you in full and you shall not be treated unjustly. (Charity is) the right of those poor who have been restricted (from earning their livelihood) in the cause of Allah. They cannot even move about in the land (due to their whole time involvement in matters of Dīn [Religion]). Because of their (ascetic) aversion to greed, the unwise (knowing little about their state of heart and soul) consider them wealthy. You will recognize them from their appearance. They do not ask people (for help) at all

¹ Ibid., 2:267.

سِرًّا وَعَلَانِيَةً يَرْجُونَ تَجَرَّةً لَّنْ تَبُورَ ﴿٢٩﴾ لِيُؤْفِقَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِّنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ﴾

6. *¶ Surely, those who recite the Book of Allah and establish Prayer and spend secretly and openly in Our way out of what We have given them look forward to a trade (in the Hereafter) which will never run into loss, So that Allah pays them their reward in full and blesses them more out of His bounty. Surely, Allah is Most Forgiving, Most Appreciative of thanks.﴾¹*

HADITH

١٣/١٥٧. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ اللَّهُ ﷻ: أَنْفَقَ أَنْفَقَ عَلَيْكَ. وَقَالَ: يَدُ اللَّهِ مَلَأَى لَا تَغِيضُهَا نَفَقَةً، سَحَاءَ اللَّيْلِ وَالنَّهَارِ. وَقَالَ: أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاءَ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغِيضْ مَا فِي يَدِهِ، وَكَانَ عَرْشُهُ عَلَى السَّمَاءِ، وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ.
مُتَّفَقٌ عَلَيْهِ.

157/13. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said:

"Allah ﷻ said: 'Spend in My way, and I shall spend on you.' And he said, "Allah's Hand is full, and never empties by spending night and day." He also said, "Do you not see how much He has bestowed (on people) since He created the Heavens and the Earth? However, His treasure has not in any way lessened. And His Throne was on the water at that time; and in His Hand is the balance (of justice) which lowers (one side) and raises (the other)."²

Agreed upon by al-Bukhārī and Muslim.

¹ Ibid., 35:29-30.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 4:1724 §4407. •Muslim in *al-Shaḥīḥ*, 2:690 §993. •Aḥmad b. anbal in *al-Musnad*, 2:313, 500 §8125, 10507. •Ibn Mājah in *al-Sunan*, 1:71 §197.

١٤/١٥٨. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ اللَّهُ: أَنْفِقْ، يَا ابْنَ آدَمَ، أَنْفِقْ عَلَيْكَ.

مُتَّفَقٌ عَلَيْهِ.

158/14. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said:

"Allah Most High said, 'O son of Adam! Spend (on My creatures), I shall spend on you.'"¹

Agreed upon by al-Bukhārī and Muslim.

قَالَ الْمَلَأُ عَلَى الْقَارِي: وَالْمَعْنَى: أَنْفِقِ الْأَمْوَالَ الْفَانِيَةَ فِي الدُّنْيَا لَتُدْرِكَ الْأَحْوَالَ الْعَالِيَةَ فِي الْعُقْبَى، وَقِيلَ: مَعْنَاهُ أَعْطِ النَّاسَ مَا رَزَقْتُكَ حَتَّى أَنْ أَرْزُقَكَ أَيَّ فِي الدُّنْيَا وَالْعُقْبَى، إِشَارَةً إِلَى قَوْلِهِ تَعَالَى: ﴿وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ﴾ [سبأ، ٣٩/٣٤].

According to al-Mullā 'Alī al-Qārī:

"The meaning of this tradition is to spend the mortal wealth in this world so you may become the recipient of the higher rank in the Here-after. It is said that it implies: 'Spend on others out of what I have given you, so that I bestow on you in this world and the Next.' It refers to what Allah has said: *And whatever you spend (in the way of Allah), He will increase it with more in recompense.* [Q.34:39]"²

١٥/١٥٩. عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَنْفِقِي، وَلَا تُحْصِي فَيُحْصِيَ اللَّهُ عَلَيْكَ، وَلَا تُوعِيَ فَيُوعِيَ اللَّهُ عَلَيْكَ.

¹ Set forth by •al-Bukhārī in *al-Sahīh*, 5:2047 §5037. •Muslim in *al-Sahīh*, 2:690 §993. •Ahmad b. anbal in *al-Musnad*, 2:242 §7296. •Ibn Mājah in *al-Sunan*, 1:686 §2123.

² •Mullā 'Alī Qārī in *Mirqāat al-Mafātīh*, 4:318 §1862.

مُتَّفَقٌ عَلَيْهِ.

159/15. According to Asmā' رضي الله عنها:

“Allah’s Messenger ﷺ said: ‘Spend generously and do not give to charity reluctantly (counting) or Allah would also give you by counting; and do not withhold or Allah Most High will also hold from you.’”¹

Agreed upon by al-Bukhārī and Muslim.

١٦٠/١٦. عَنْ زَيْدِ بْنِ وَهَبٍ، قَالَ: قَالَ أَبُو ذَرٍّ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ فِي حَرَّةِ الْمَدِينَةِ، فَاسْتَقْبَلَنَا أُحُدٌ، فَقَالَ: يَا أَبَا ذَرٍّ. قُلْتُ: لَيْتَكَ، يَا رَسُولَ اللَّهِ. قَالَ: مَا يَسُرُّنِي أَنْ عِنْدِي مِثْلُ أُحُدٍ هَذَا ذَهَبًا، تَمْضِي عَلَيَّ ثَالِثَةٌ وَعِنْدِي مِنْهُ دِينَارٌ، إِلَّا شَيْئًا أَرَصُدُهُ لِدَيْنٍ، إِلَّا أَنْ أَقُولَ بِهِ فِي عِبَادِ اللَّهِ هَكَذَا وَهَكَذَا، وَهَكَذَا، عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ خَلْفِهِ.

مُتَّفَقٌ عَلَيْهِ.

160/16. According to Zayd b. Wahb, Abū Dharr al-Ghifārī said:

“I was walking with the Prophet ﷺ on the stony ground of Madina (the illumined) when Uḥud (mountain) came in sight. The Prophet (looking at it) said, ‘O Abū Dharr!’ I submitted: ‘I am present, O Allah’s Messenger!’ He said, ‘It will not please me if I have gold equal to this mountain of Uḥud and my third night would pass in a state that a single dīnār of it yet remains with me save that, which I keep for repayment of loans. But I like to distribute that wealth among the servants of Allah, like this, like this and like this, on my right, left and behind. (The Prophet ﷺ pointed out for distribution with his hand towards his right, his left and in the rear).’”²

Agreed upon by al-Bukhārī and Muslim.

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 2:915 §2451. •Muslim in *al-Shaḥīḥ*, 2:713 §1029. •Aḥmad b. anbal in *al-Musnad*, 6:345 §26967.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5:2367 §6079. •Muslim in *al-Shaḥīḥ*, 2:687 §94.

١٧/١٦١. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ كَانَ لِي مِثْلُ أَحَدٍ ذَهَبًا، لَسَرَنْتِي أَنْ لَا تَمُرَّ عَلَيَّ ثَلَاثُ لَيَالٍ وَعِنْدِي مِنْهُ شَيْءٌ، إِلَّا شَيْئًا أَرَصَدُهُ لِذَيْنِ.
مُتَّفَقٌ عَلَيْهِ.

161/17. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘If I had gold equal to the mountain of Uhud, then it would please me that nothing of it should remain with me after three nights (i.e., I would spend all of it) except what I would keep to repay my loans.’”¹

Agreed upon by al-Bukhārī and Muslim.

١٨/١٦٢. عَنْ ابْنِ أَبِي مُلَيْكَةَ: أَنَّ عُقْبَةَ بْنَ الْحَارِثِ رضي الله عنه حَدَّثَهُ قَالَ: صَلَّى بِنَا النَّبِيِّ ﷺ الْعَصْرَ، فَأَسْرَعَ ثُمَّ دَخَلَ الْبَيْتَ، فَلَمْ يَلْبَثْ أَنْ خَرَجَ، فَقُلْتُ، أَوْ قِيلَ لَهُ، فَقَالَ: كُنْتُ خَلَفْتُ فِي الْبَيْتِ تَبْرًا مِنَ الصَّدَقَةِ، فَكْرِهْتُ أَنْ أُبَيِّتَهُ فَقَسَمْتُهُ.
رَوَاهُ الْبُخَارِيُّ.

162/18. According to Ibn Abī Mulayka, ‘Uqba b. al-Hārith reported to him:

“The Prophet offered the ‘Aṣr prayer and then hastily entered his house. Shortly, he came back, then I submitted (or he was requested about the matter), then he said: ‘I left a charitable donation of a piece of gold at home. I disliked to spend the night while it remains in my house, so I distributed it.’”²

Reported by al-Bukhārī.

١٩/١٦٣. عَنْ عُقْبَةَ بْنِ الْحَارِثِ رضي الله عنه قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ الْعَصْرَ، فَلَمَّا سَلَّمَ قَامَ سَرِيعًا دَخَلَ عَلَى بَعْضِ نِسَائِهِ، ثُمَّ خَرَجَ، وَرَأَى مَا فِي وُجُوهِ الْقَوْمِ مِنْ

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2368 §6080. •Muslim in *al-Ṣaḥīḥ*, 2:687 §991. •Aḥmad b. anbal in *al-Musnad*, 2:349 §8579.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:519 §1363.

تَعَجُّبِهِمْ لِسُرْعَتِهِ، فَقَالَ: ذَكَرْتُ وَأَنَا فِي الصَّلَاةِ تَبْرًا عِنْدَنَا، فَكَرِهْتُ أَنْ يُنْسِيَ، أَوْ
يَبْتَئَ عِنْدَنَا، فَأَمَرْتُ بِقِسْمَتِهِ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالنَّسَائِيُّ.

163/19. According to ‘Uqba b. al-Hārith:

“I offered the ‘Aṣr prayer with the Prophet, and, after concluding the salutation of peace, he got up quickly and went to one of his wives and then came back. Seeing the signs of wonder on people’s faces due to haste, he said: ‘While I was in my prayer, I remembered a piece of gold that we had. So I disliked that it should remain with us all through the night. Therefore, I have ordered to distribute.’”¹

Reported by al-Bukhārī, Aḥmad and al-Nasā’ī.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:408 §1163. •Aḥmad b. anbal in *al-Musnad*, 4:7 §16196. •al-Nasā’ī in *al-Sunan*, 3:84 §1365.

الصدقة تزيد في العمر وتحجب من النار

SECTION 4

CHARITY ENHANCES LONGEVITY AND
PROTECTS FROM HELLFIRE

QUR'ĀN

١. ﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

1. *«Those who spend (in the cause of Allah) by night and day, privately or publicly, have their reward with their Lord. And (on the Day of Resurrection) they shall neither fear nor grieve.»¹*

٢. ﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا
وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي
وَعَزَّزْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ
وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ
مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾

2. *«And indeed, Allah took a firm promise from the Children of Israel, and We appointed amongst them twelve chieftains (for its fulfilment, enforcement and protection).»*

¹ Qur'ān, 2:274.

And Allah said (to the Children of Israel): 'I am with you (i.e., My special support and reinforcement will escort you).' If you establish Prayer and pay Zakāt (the Alms-due) consistently, and (always) adhere to believing in My Messengers, and furnish persistent support to their (Prophetic Mission), and lend Allah a handsome loan (for the financial support, promotion and prevalence of His Dīn [Religion]), I will certainly remove your sins from you, and will assuredly admit you to the Gardens with streams flowing beneath. Then, later, whoever from amongst you rejects faith (i.e., violates the promise) indeed strays from the straight path.﴾¹

٣. ﴿وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَتٍ عِنْدَ اللَّهِ وَصَلَوَاتُ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

3. *And (yet) amongst these nomads there is (also) one who believes in Allah and the Last Day and considers whatever he spends (in the way of Allah) as a means of nearness to Allah and receiving (the merciful) supplications of the Messenger. Listen! Assuredly, it is a source of nearness to Allah. Allah will soon admit them to His mercy. Surely, Allah is Most Forgiving, Ever-Merciful.﴾²*

HADITH

٢٠/١٦٤. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الصَّدَقَةَ لَتُطْفِئَ غَضَبَ الرَّبِّ، وَتَدْفَعُ عَنْ مِيتَةِ السُّوءِ.
رَوَاهُ التِّرْمِذِيُّ وَابْنُ جِبَّانَ.

¹ Ibid., 5:12.

² Ibid., 9:99.

164/20. According to Anas b. Mālik:

“Allah’s Messenger ﷺ said: ‘Charity surely cools the wrath of the Lord and wards off an evil death.’”¹

Reported by al-Tirmidhī and Ibn Ḥibbān.

٢١/١٦٥. عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ صَدَقَةَ الْمُسْلِمِ تَزِيدُ فِي الْعُمُرِ، وَتَمْنَعُ مِيتَةَ الشَّوْءِ، وَيُذْهِبُ اللَّهُ بِهَا الْكِبَرَ وَالْفَخْرَ.

رَوَاهُ الطَّبْرَانِيُّ.

165/21. Kathīr b. ‘Abd Allah b. al-Muzzanī reported from his grandfather (‘Amr b. al-‘Awf) on the authority of his father:

“He reported that the Messenger of Allah said: ‘The charity of a Muslim enhances longevity and prevents an evil death; and Allah Most High eliminates arrogance and pride through it.’”²

Reported by al-Ṭabarānī.

٢٢/١٦٦. عَنْ مَيْمُونَةَ بِنْتِ سَعْدٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: يَا رَسُولَ اللَّهِ، أَفْتِنَا عَنِ الصَّدَقَةِ. فَقَالَ: إِنَّهَا حِجَابٌ مِنَ النَّارِ، لِمَنْ احْتَسَبَهَا يَتَّبِعِي بِهَا وَجْهَ اللَّهِ ﷻ.

رَوَاهُ الطَّبْرَانِيُّ.

166/22. According to Maymūna daughter of Sa’d ﷺ:

“I submitted: ‘O Allah’s Messenger! Inform us about charity.’ He said: ‘Whoever gives to charity with the intention to seek the reward and the pleasure of Allah Most High, it barricades him from Hellfire.’”³

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 3:52 §664. •Ibn ḥibbān in *al-Ṣaḥīḥ*, 8:103 §3309. •al-Bayhaqī in *Shu‘ab al-Īmān*, 3:213 §3351. •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 5:218 §1897. •al-Haythamī in *Mawāriḍ al-Zam‘ān*, 1:209 §816. •Ibn Rajab al-anbalī in *Jāmi‘ al-‘Ulūm wa al-akam*, 1:272.

² Set forth by •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 17:22 §31.

³ Set forth by •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 25:35 §3449.

Reported by al-Ṭabarānī.

٢٣/١٦٧. عَنْ رَافِعِ بْنِ خَدِيجٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الصَّدَقَةُ تُسَدُّ سَبْعِينَ بَابًا مِنَ الشُّوْءِ.

رَوَاهُ الطَّبْرَانِيُّ.

167/23. According to Rāfi' b. Khadīj رضي الله عنه:

"The Messenger of Allah ﷺ said: 'The charity locks seventy doors of malevolence.'"¹

Reported by al-Ṭabarānī.

٢٤/١٦٨. عَنْ عُقْبَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الصَّدَقَةَ لَتُطْفِئُ عَنْ أَهْلِهَا حَرَّ الْقُبُورِ، وَإِنَّمَا يَسْتَظِلُّ الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ فِي ظِلِّ صَدَقَتِهِ.

رَوَاهُ الطَّبْرَانِيُّ.

168/24. According to 'Uqba رضي الله عنه:

"The Messenger of Allah ﷺ said: 'The charitable donation of a person makes the scorching heat exit from his grave, and a believer (*mu'min*) will be under the shade of his charity on the Day of Resurrection.'"²

Reported by al-Ṭabarānī.

¹ Set forth by •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 4:274 §4402.

² Set forth by •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 17:286 §787.

الصدقة على الأهل والعِيَال

SECTION 5

SPENDING ON FAMILY

٢٥/١٦٩. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: خَيْرُ الصَّدَقَةِ مَا كَانَ عَلَى ظَهْرِ غِنًى، وَابْدَأْ بِمَنْ تَعُولُ.
رَوَاهُ الْبُخَارِيُّ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ.

169/25. According to Abū Hurayra:

“The Prophet said: ‘The best charity [*sadaqa*] is that after which prosperity endures; and start giving away charity from those who are under your care.’”¹

Reported by al-Bukhārī, Abū Dāwūd and al-Nasā’ī.

٢٦/١٧٠. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: جُهْدُ الْمُقِلِّ، وَابْدَأْ بِمَنْ تَعُولُ.
رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ.

170/26. Abū Hurayra رضي الله عنه reported that he submitted to the Messenger of Allah ﷺ:

“Which charitable donation is most excellent? He replied: ‘Charity from the hard work of an indigent man, starting from those who are

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:208 §5041. •Abū Dāwūd in *al-Sunan*, 2:129 §1676. •al-Nasā’ī in *al-Sunan*, 5:69 §2544.

under your care.”¹

Reported by Aḥmad b. anbal and Abū Dāwūd.

٢٧/١٧١. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: دِينَارٌ أَنْفَقْتُهُ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ أَنْفَقْتُهُ فِي رَقَبَةٍ، وَدِينَارٌ تَصَدَّقْتُ بِهِ عَلَى مِسْكِينٍ، وَدِينَارٌ أَنْفَقْتُهُ عَلَى أَهْلِكَ، أَعْظَمُهَا أَجْرًا الَّذِي أَنْفَقْتُهُ عَلَى أَهْلِكَ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

171/27. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

“Allah’s Messenger ﷺ said: ‘A gold coin is spent in the cause of Allah; then a gold coin is spent for a slave’s freedom; a gold coin is (also) given away to a pauper; and (yet) a gold coin is spent on your family—of all these gold coins the one spent on your family earns you the greatest reward.’”²

Reported by Muslim and Aḥmad.

٢٨/١٧٢. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَ النَّبِيُّ ﷺ بِالصَّدَقَةِ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، عِنْدِي دِينَارٌ. قَالَ: فَقَالَ: تَصَدَّقْ بِهِ عَلَى نَفْسِكَ. قَالَ: عِنْدِي آخَرُ. قَالَ: تَصَدَّقْ بِهِ عَلَى وَلَدِكَ. قَالَ: عِنْدِي آخَرُ. قَالَ: تَصَدَّقْ بِهِ عَلَى زَوْجَتِكَ، أَوْ زَوْجِكَ. قَالَ: عِنْدِي آخَرُ. قَالَ: تَصَدَّقْ عَلَى خَادِمِكَ، قَالَ: عِنْدِي آخَرُ. قَالَ: أَنْتَ أَبْصَرُ.
رَوَاهُ أَبُو دَاوُدَ وَالتَّيَمِيُّ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ.

172/28. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

“The Prophet ﷺ commanded to give to charity, so a man said: ‘O

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:358 §8687. •Abū Dāwūd in *al-Sunan*, 2:129 §1677. •al-ākīm in *al-Mustadrak*, 1:574 §1509. •Ibn ibbān in *al-Ṣaḥīḥ*, 8:134 §3346. •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:102 §2451.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 2:692 §995. •Aḥmad b. anbal in *al-Musnad*, 2:476 10177. •al-Tabarānī in *al-Muʿjam al-Awsaṭ*, 9:39 §9079. •al-Daylamī in *Musnad al-Firdaws*, 2:222 §3079.

Messenger of Allah, I have a gold coin!' He told him: 'Treat it as a charitable donation to yourself!' He said: 'I have another!' He told him: 'Treat it as a charitable donation to your children!' He said: 'I have another!' He told him: 'Treat it as a charitable donation to your spouse!' He said: 'I have another!' He told him: 'You are very far-sighted (spend it appropriately)!'¹

Reported by Abū Dāwūd and al-Nasā'ī. Al-Ḥākim said: "This is an authentic tradition."

¹ Set forth by •Abū Dāwūd in *al-Sunan*, 2:132 §1691. •al-Nasā'ī in *al-Sunan*, 5:62 §2535. •al-Shāfi'ī in *al-Musnad*, 1:266 & in *al-Sunna al-Ma'thūra*, 1:393 §549. •al-ḥākim in *al-Mustadrak*, 1:585 §1514. •Ibn ḥibbān in *al-Ṣaḥīḥ*, 8:126 §3337. •al-Bukhārī in *al-Adab al-Mufrad*, 1:78 §197. •al-Ṭabarānī in *al-Mu'jam al-Awsat*, 8:237 §8508. •al-Bayhaqī in *al-Sunan al-Kubrā*, 7:466.

الصَّدَقَةُ عَلَى ذِي الْقُرَابَةِ

SECTION 6

CHARITY TO RELATIVES

QUR'ĀN

١. ﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

1. *«Righteousness is not merely that you turn your faces to the east or the west. But true righteousness is that a person believes in Allah, the Last Day, the angels, the Book (revealed by Allah) and the Messengers. Driven by love for Allah, he spends (his) wealth on the kindred, the orphans, the needy, the wayfarers and those who ask and in (liberating slaves') necks, and establishes Prayer and pays Zakāt (the Alms-due). And when they make a promise, they fulfil it and are steadfast in hardship (i.e., poverty) and suffering (i.e., ailment) and at the time of fierce fighting (i.e., jihad). It is these who are truthful and it is these who*

are righteous.﴾¹

٢. ﴿كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ﴾

2. ﴿It is prescribed for you that when death approaches someone of you, and he leaves some property behind, then he is to make a will for (his) parents and kindred in a reasonable manner. This is imperative for the true believers.﴾²

٣. ﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

3. ﴿They ask you what they should spend (in the way of Allah). Say: 'Whatever wealth you spend (is right), but the deserving ones are your parents and close relatives and orphans and the needy and the wayfarers. And whatever good you do, Allah indeed knows it full well.'﴾³

٤. ﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ أَتَجْمَعُونَ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

4. ﴿And bear in mind that whatever spoils of war you seize, a fifth of it is for Allah and the Messenger (ﷺ) and (the Messenger's) kindred and orphans and the needy

¹ Qur'ān, 2:177.

² Ibid., 2:180.

³ Ibid., 2:215.

and the wayfarers, if you believe in Allah, and in that (Revelation) which We sent down on Our (exalted) Servant on the Day of Decision (i.e., discrimination between the truth and falsehood), the day (when) the two armies (of the believers and the disbelievers) encountered (in the battlefield of Badr). And Allah has absolute power over everything.﴾¹

٥. ﴿وَعَاتِ ذَا الْفَرْبِ حَقَّهُ، وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ

تَبَذِيرًا﴾

5. ﴿And give to the kindred their rightful due, and also (give) to the needy and the wayfarer, and do not exhaust (your wealth) by expending wastefully.﴾²

HADITH

٢٩/١٧٣. عَنْ سَلْمَانَ بْنِ عَامِرٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: الصَّدَقَةُ عَلَى الْمَسْكِينِ صَدَقَةٌ، وَهِيَ عَلَى ذِي الرَّحِمِ ثِنْتَانِ: صَدَقَةٌ وَصِلَةٌ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ وَالْحَاكِمُ. وَقَالَ الْحَاكِمُ: صَحِيحُ الْإِسْنَادِ.

173/29. According to Salmān b. Āmir رضي الله عنه:

“The Prophet ﷺ said: ‘Charity given to the pauper is worth (only) one charitable donation, while the one given to the relatives is twofold: one charity and the other bond of kinship.’”³

Reported by al-Tirmidhī, Ibn Mājah and al-Ākim. According to al-Hākim: “It has an authentic chain of transmission.”

¹ Ibid., 8:41.

² Ibid., 17:26.

³ Set forth by •al-Tirmidhī in *al-Sunan*, 5:92 §2582. •Ibn Mājah in *al-Sunan*, 1:591 §1844. •al-Ākim in *al-Mustadrak*, 1:564 §1476. •Ibn Khuzayma in *al-Shaḥīḥ*, 8:132 §3344.

٣٠ / ١٧٤. عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رضي الله عنه يَقُولُ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ الْأَنْصَارِ بِالْمَدِينَةِ مَالًا مِنْ نَخْلٍ، وَكَانَ أَحَبُّ أَمْوَالِهِ إِلَيْهِ بَيْرُ حَاءَ، وَكَانَتْ مُسْتَقْبَلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُهَا، وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ. قَالَ أَنَسٌ: فَلَمَّا أُنْزِلَتْ هَذِهِ الْآيَةُ ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾، قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ [آل عمران، ٣ / ٩٢]. وَإِنَّ أَحَبَّ أَمْوَالِي إِلَى بَيْرِ حَاءَ وَإِنَّهَا صَدَقَةٌ لِلَّهِ، أَرْجُو بَرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ فَضَعَهَا؛ يَا رَسُولَ اللَّهِ، حَيْثُ أَرَاكَ اللَّهُ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: بَنَحْ، ذَلِكَ مَالٌ رَابِحٌ، ذَلِكَ مَالٌ رَابِحٌ. وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ. فَقَالَ أَبُو طَلْحَةَ: أَفْعَلْ؛ يَا رَسُولَ اللَّهِ. فَقَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنَى عَمَّهُ. مُتَّفَقٌ عَلَيْهِ.

174/30. According to Ishāq b. ‘Abd Allah b. Abū al-Ṭalḥa:

“I heard Anas b. Mālik رضي الله عنه saying, ‘Due to gardens of date-palm trees, Abū Ṭalḥa was the most wealthy amongst the Anṣār of Medina (the illumined), and for him, the dearest of them was the Bayruḥā’ garden, which was in front of the mosque of the Prophet. Allah’s Messenger used to go there and drink its pure and clean water.’ Anas added, ‘When the verse was revealed: “By no means shall you attain righteousness unless You spend (in charity) of that which you love,” Abū Ṭalḥa submitted to Allah’s Messenger ﷺ: ‘O Allah’s Messenger! Allah says: *﴿You can never attain to piety unless you spend (in the cause of Allah) out of that which you like the most.﴾* [Q.3:92] And Bayruḥā’ garden is the most beloved of all my property to me. Therefore, it is given to charity (from me) for the sake of the pleasure of Allah Most High. It is charity for Allah; I hope its goodness and I hope that it will be stored up for me with Allah. O Allah’s Messenger! (This is under your command) Spend it where Allah shows you (its need).’ On that Allah’s Messenger said: ‘Well done! This trade is beneficial

and profitable. This trade is beneficial and profitable. I have heard what you have said, and I think it would be proper if you give it to your relatives.' Abū Ṭalḥa said, 'I will do so, O Allah's Messenger!' So, Abū Ṭalḥa distributed that garden amongst his relatives and cousins."¹

Agreed upon by al-Bukhārī and Muslim.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:530 §1392. •Muslim in *al-Ṣaḥīḥ*, 2:693 §998.

التَّوَسُّعَةُ عَلَى الْفُقَرَاءِ وَعَتَقُ الْأَسَارَى

SECTION 7

HELPING THE POOR AND FREEING THE CAPTIVES

QUR'AN

١. ﴿وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ
وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٧٦﴾﴾ لِلْفُقَرَاءِ الَّذِينَ
أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ
أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْثَافًا وَمَا
تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

١. ﴿And whatever wealth you give away (as charity donation) goes to your own benefit. It is not appropriate for you to spend but for Allah's pleasure alone. And whatever you spend of your wealth, (its reward) will be paid back to you in full and you shall not be treated unjustly. (Charity is) the right of those poor who have been restricted (from earning their livelihood) in the cause of Allah. They cannot even move about in the land (due to their whole time involvement in matters of Dīn [Religion]). Because of their (ascetic) aversion to greed, the unwise (knowing little about their state of heart and soul) consider them wealthy. You will recognize them from their appearance. They do not ask people (for help) at all

lest they should humble themselves (before them). And whatever wealth you give in charity, Allah indeed knows it well. ﴿¹

٢. ﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَافَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

2. «Indeed, alms (Zakāt) are meant for the poor and the indigent, and those who are deployed to collect charities and those in whose hearts the inculcation of love for Islam is aimed at. And, (moreover, spending Zakāt for the) freeing of human lives (from the yoke of slavery) and removing the burden of those who are to pay debt and (those who toil hard) in the cause of Allah and the wayfarers (is true). This (all) has been prescribed by Allah, and Allah is All-Knowing, Most Wise. ﴿²

٣. ﴿وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكْرًا ﴿١﴾ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿٢﴾ فَوَقَلَهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَبَهُمْ نَصْرَةً وَسُرُورًا ﴿٣﴾ وَحَزَنَهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا﴾

3. «And they give (their own) food, in deep love of Allah, to the needy, the orphan and prisoner (out of sacrifice, despite their own desire and need for it), (And say:) 'We are feeding you only to please Allah. We do not seek any recompense from you nor (wish for) any thanks. We fear from our Lord the Day which will make (the faces) look very dark (and) ugly.' So Allah will save them from the terror of that Day (for their fear of Allah) and will grant

¹ Qur'ān, 2:272-273.

² Ibid., 9:60.

them freshness, bloom and blush (on their faces) and ecstasy and delight (in their hearts), And will bless them with Gardens (to live in) and silky clothes (to wear), a reward for their patience. ﴿¹

٤. ﴿وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ﴾

4. ﴿Nor reproach any beggar (seeking help at your door).﴾²

HADITH

٣١/١٧٥. عَنِ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ شَهْرُ رَمَضَانَ أَطْلَقَ كُلَّ أَسِيرِهِ وَأَعْطَى كُلَّ سَائِلٍ. رَوَاهُ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ.

175/31. According to Ibn ‘Abbās رضي الله عنه:

“The Messenger of Allah ﷺ used to free all captives at the commencement of the month of Ramaḍān and used to give charity to every seeker (beyond measure).”³

Reported by al-Bayhaqī in *Shu‘ab al-Īmān*.

قَالَ السُّيُوطِيُّ: وَأَعْطَى كُلَّ سَائِلٍ. فَإِنَّهُ كَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ، وَفِيهِ نَذْبُ عِتْقِ الْأُسَارَى عِنْدَ إِقْبَالِ رَمَضَانَ، وَالتَّوَسُّعِ عَلَى الْفُقَرَاءِ وَالْمَسَاكِينِ.

According to al-Suyūṭī:

“The wording of the tradition is: ‘He ﷺ gave away to

¹ Ibid., 76:8–12.

² Ibid., 93:10.

³ Set forth by •al-Bayhaqī in *Shu‘ab al-Īmān*, 3:311 §3629. •Ibn ‘Asākir in *Tārīkh Madīna Damishq*, 4:25. •al-Haythamī in *Majma‘ al-Zawā'id*, 3:150. •al-Sha‘rānī in *al-Ṭabqāt al-Kubrā*, 1:377.

every seeker.' Indeed, he used to spend abundantly. It is also proven from this tradition that it is commendable to free captives, and spend generously on the poor and the needy at the commencement of Ramaḍān.”¹

قَالَ الْمَلَّا عَلِيُّ الْقَارِيُّ: وَأَعْطَى كُلَّ سَائِلٍ أَيْ زِيَادَةً عَلَى مُعْتَادِهِ، وَإِلَّا
فَلَا كَانَ عِنْدَهُ “لَا” فِي غَيْرِ رَمَضَانَ أَيْضًا. فَقَدْ جَاءَ فِي صَحِيحِ مُسْلِمٍ: إِنَّهُ
مَا سُئِلَ شَيْئًا إِلَّا أَعْطَاهُ، فَجَاءَ هُ رَجُلٌ فَأَعْطَاهُ غَنَمًا بَيْنَ جَبَلَيْنِ، فَرَجَعَ إِلَى
قَوْمِهِ، فَقَالَ: يَا قَوْمُ، أَسْلِمُوا فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءً مَنْ لَا يَخْشَى الْفَقْرَ.
وَرَوَى الْبُخَارِيُّ مِنْ حَدِيثِ جَابِرٍ، مَا سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ شَيْءٍ قَطُّ
فَقَالَ: لَا.

وَكَذَا عِنْدَ مُسْلِمٍ أَيْ مَا طُلِبَ مِنْهُ شَيْءٌ مِنْ أَمْرِ الدُّنْيَا فَمَنَعَهُ. قَالَ
الْفَرَزْدَقُ:

مَا قَالَ لَا قَطُّ إِلَّا فِي تَشْهُدِهِ
لَوْلَا التَّشَهُدُ كَانَتْ لَأُوهُ نَعَمٌ

According to al-Mullā ‘Alī al-Qārī:

“‘He donated to charity for all seekers’ refers to when the Prophet (in Ramaḍān) used to give alms more than his usual practice. He would not say ‘no’ to any seeker. It is reported in *Ṣaḥīḥ Muslim* that the Prophet would donate whatever was asked. A man came to the Prophet and he bestowed on him a herd of goats that could be contained between two mountains. The man returned to his people and said: ‘O my people! Embrace Islam, for the beloved Muhammad bestows in abundance with no fear of poverty.’” Jābir reported in *Ṣaḥīḥ al-Bukhārī* that whatever was asked from the Prophet, he would never say “no” to it.

¹ Set forth by •al-Suyūṭī in *al-Shamā’il al-Sharīfa*, I:142.

Similarly, in *Ṣaḥīḥ Muslim*, it is reported:

“Whatever was asked from the Prophet in worldly matters, he would never refuse it.” Poet Farazdaq phrased it so beautifully:

*He never uttered “no” except for Tashahhud,
Hadn’t there been Tashahhud, the word “no”, would
have been “yes.”*

الْبَابُ الرَّابِعُ

خِدْمَةُ الْبَشَرِيَّةِ عَبْرَ نَشْرِ الْعِلْمِ وَالصَّلَاحِ

CHAPTER 4

HELPING HUMANITY THROUGH
PROMOTING KNOWLEDGE AND REFORM

أَفْضَلُ الْأَوَّلِ

أَفْضَلُ الصَّدَقَةِ أَنْ يَتَعَلَّمَ الرَّجُلُ عِلْمًا ثُمَّ يُعَلِّمُهُ

SECTION I

THE BEST CHARITY IS ACQUIRING KNOWLEDGE AND IMPARTING TO OTHERS

QUR'ĀN

١. ﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

1. *«He blesses with wisdom whom He wills. And he who is granted wisdom (and reason) receives tremendous good. And only those who are endowed with wisdom and insight receive direction and guidance.»¹*

٢. ﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ
طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ
يَحْذَرُونَ﴾

2. *«And it is not possible for all the Muslims to set out (together). So, why should a party from within every group (or tribe) not go forth in order that they may acquire deeper knowledge (i.e., thorough understanding and insight) of the Dīn (Religion), and warn their people when they return to them so that they may guard themselves (against a life of*

¹ Qur'ān, 2:269.

sins and disobedience)?¹

۳. ﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

3. *And before you also, We sent only men as Messengers towards whom We sent Our Revelations. So if you yourselves do not know (anything), then ask the People of remembrance.*²

HADITH

۱/۱۷۶. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ. رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ خَرِشٍ فِي الْأَدَبِ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

176/1. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

“Allah’s Messenger ﷺ said: ‘When the human being dies, his work is disconnected from him, apart from three elements (whose reward is continuously delivered to him): (1) an ongoing charitable donation, or (2) some knowledge from which benefit is derived, or (3) the righteous children who supplicate on his behalf.’³

Reported by Muslim, Abū Dāwūd, al-Tirmidhī and al-Bukhārī in *al-Adab al-Mufrad*. According to al-Tirmidhī: “This is a fine

¹ Ibid., 9:122.

² Ibid., 16:43.

³ Set forth by •Muslim in *al-Ṣaḥīḥ*, 3/1255 §1631. •Abū Dāwūd in *al-Sunan*, 3/117 §2880. •al-Tirmidhī in *al-Sunan*, 3:660 §1376. •al-Nisā’ī in *al-Sunan*, 6:251 §3651, & in *al-Sunnan al-Kubrā*, 4:109 §6478. •Aḥmad b. anbal in *al-Musnad*, 2:372 §8831. •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:122 §2494. •Ibn ibban in *al-Ṣaḥīḥ*, 1:295 §93; 7:286 §3016. •al-Bukhārī in *al-Adab al-Mufrad*, 1:28 §38.

authentic tradition.”

١٧٧/٢. وَفِي رِوَايَةٍ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: أَفْضَلُ الصَّدَقَةِ أَنْ يَتَعَلَّمَ الْمَرْءُ الْمُسْلِمُ عِلْمًا ثُمَّ يُعَلِّمُهُ أَخَاهُ الْمُسْلِمَ.
رَوَاهُ ابْنُ مَاجَهٍ بِإِسْنَادٍ حَسَنٍ.

177/2. In another tradition, Abū Hurayra رضي الله عنه narrated:

“The Prophet ﷺ said: ‘The most excellent charitable donation is that a Muslim acquires knowledge and then imparts it to his Muslim brother.’”¹

Reported by Ibn Mājah with authentic chains of transmission.

١٧٨/٣. وَفِي رِوَايَةٍ عَنْهُ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ يَمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا عَلَّمَهُ وَنَشَرَهُ وَوَلَدًا صَالِحًا تَرَكَهُ وَمُصْحَفًا وَرَثَتَهُ أَوْ مَسْجِدًا بَنَاهُ أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ أَوْ نَهْرًا أَجْرَاهُ أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ.

رَوَاهُ ابْنُ مَاجَهٍ بِإِسْنَادٍ حَسَنٍ وَابْنُ خُزَيْمَةَ وَابْنُ بَيْهَقٍ.

178/3. And in other tradition, Abū Hurayra رضي الله عنه narrated:

“The Messenger of Allah ﷺ said: ‘Indeed, (firstly) one of the virtuous deeds for which reward continues reaching a believer after his death is the knowledge that he teaches and disseminates; (secondly) the pious son, his successor; (thirdly) the copy of the Qur’ān that he bequeaths; (fourthly) the mosque that he erects; (fifthly) the inn he builds for wayfarers; (sixthly) the waterway that he brings about and commissions; (and seventhly) the alms he gives away from his wealth

¹ Set forth by •Ibn Mājah in *al-Sunan*, 1:89 §243. •al-Daylamī in *Musnad al-Firdaws*, 1:354 §1421. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 1:54 §120. •al-Maqdisī in *Faḍā’il al-A’māl*, 1:132 §579. •al-Mizzī in *Tahdhīb al-Kamāl*, 19:59. •al-Manāwī in *Fayḍ al-Qadīr*, 2:37. •al-Kinānī in *Miṣbāḥ al-Zujāja*, 1:35.

during his lifetime in fine fettle. The reward of all these pious acts continues reaching him after his death as well.”¹

Reported by Ibn Mājah with authentic chains of transmission, and by Ibn Khuzayma and al-Bayhaqī.

٤ / ١٧٩ . وَفِي رِوَايَةِ سَهْلِ بْنِ مُعَاذٍ بْنِ أَنَسٍ عَنْ أَبِيهِ عليه السلام أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ عَلَّمَ عِلْمًا فَلَهُ أَجْرٌ مِمَّنْ عَمِلَ بِهِ، لَا يَنْقُصُ مِنْ أَجْرِ الْعَامِلِ.
رَوَاهُ ابْنُ مَاجَهٍ وَالتَّبَرَانِيُّ.

179/4. According to Sahl b. Muadh b. Anas رضي الله عنه on the authority of his father, the Prophet ﷺ said:

“Whoever teaches knowledge will get the reward of the one who practises it, without any deduction from his (the doer’s) reward.”²

Reported by Ibn Mājah and al-Tabarānī.

٥ / ١٨٠ . عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.
رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالتِّرْمِذِيُّ.

180/5. According to ‘Abd Allah b. ‘Amr رضي الله عنه:

“The Prophet ﷺ said, ‘Convey from me (every teaching to the people), even if it were a single sentence, and narrate the traditions of Banī Isrā’īl, for it is not sinful to do so. And whoever invents fabrication

¹ Set forth by •Ibn Mājah in *al-Sunan*, 1:88 §242. •Ibn Khuzayma in *al-Shāḥiḥ*, 4:121 §2490. •al-Bayhaqī in *Shu‘ab al-Īmān*, 3:248 §3448. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 1:55, 121 §123, 423. •al-Kinānī in *Miṣbāḥ al-Zujāja*, 1:35 §94. •al-Maqdisī in *Faḍā’il al-A‘māl*, 1:69 §286. •al-Manāwī in *Fayḍ al-Qadīr*, 2:540.

² Set forth by •Ibn Mājah in *al-Sunan*, 1:88 §240. •al-Tabarānī in *al-Mu‘jam al-Kabīr*, 20:198 §446. •Abū Nu‘aym in *al-Musnad al-Mustakhrāj*, 1:51 §40. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 1:56 §129. •al-Kinānī in *Miṣbāḥ al-Zujāja*, 1:34 §92. •al-Maqdisī in *Faḍā’il al-A‘māl*, 1:132 §577.

against me deliberately will surely take his place in the Hellfire.”¹

Reported by al-Bukhārī, Aḥmad and al-Tirmidhī.

٦/١٨١. وَفِي رِوَايَةِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: نَصَرَ اللَّهُ أَمْرًا سَمِعَ مِنْهُ شَيْئًا فَلَبَّغَهُ كَمَا سَمِعَ. قَرَّبَ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ.
رَوَاهُ أَبُو حَنِيفَةَ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

181/6. According to ‘Abd Allah b. Mas‘ūd رَضِيَ اللَّهُ عَنْهُ:

“I heard The Prophet ﷺ say: ‘May Allah ﷻ grant happiness to the one who hears a tradition from us and conveys it (to others) as he heard. Some people whom knowledge is conveyed remember and comprehend it better than the one who (first) hears it.”²

Reported by Abū anīfa and al-Tirmidhī (this wording is his).

According to al-Tirmidhī: “This is a fine authentic tradition.”

٧/١٨٢. وَفِي رِوَايَةِ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: نَصَرَ اللَّهُ أَمْرًا سَمِعَ مِنْهُ حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ. قَرَّبَ حَامِلٍ فَقِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ، وَرَبَّ حَامِلٍ فَقِهِ لَيْسَ بِفَقِيهِ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَالنَّسَائِيُّ.

182/7. According to Zayd b.Thābit رَضِيَ اللَّهُ عَنْهُ:

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 3:1275 §3274. •Aḥmad b. anbal in *al-Musnad*, 2:159 §6486. •al-Tirmidhī in *al-Sunan*, 5:40 §2669. •al-Ṭabarānī in *al-Mu‘jam al-Ṣaḥīḥ*, 1:281 §462.

² Set forth by •Abū anīfa in *al-Musnad*, 1:252. •al-Tirmidhī in *al-Sunan*, 5:34 §2657. •Ibn Mājah in *al-Sunan*, 1:85 §233. •al-Dārimī in *al-Sunan*, 1:87 §230. •al-Bazzār in *al-Musnad*, 5:382 §2014. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 1:268 §66. •al-Bayhaqī in *Shu‘ab al-ʾImān*, 1:274 §1738. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 1:61 §150. •al-Haythamī in *Majma‘ al-Zawā‘id*, 1:138. •al-Qazwīnī in *al-Tadwīn fī Akhbār Qazwīn*, 1:221.

“I heard Allah’s Messenger ﷺ say: ‘May Allah ﷻ please the person who heard a tradition from us, remembered it, and even conveyed it to others. Many bearers of insight and understanding convey it to one who is more insightful than they are; and many bearers of insight are not versed in it (unable to infer, retain and transfer it).’”¹

Reported by Aḥmad b. anbal, Abū Dāwūd and al-Tirmidhī (the wording is his) and al-Nasā’ī.

٨ / ١٨٣. وَفِي رِوَايَةِ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ بِالْخَيْفِ مِنْ مَنَى فَقَالَ: نَصَرَ اللَّهُ أَمْرًا سَمِعَ مَقَالَتِي، فَوَعَاها ثُمَّ أَدَّاهَا إِلَى مَنْ لَمْ يَسْمَعْهَا. فَرُبَّ حَامِلٍ فِيهِ لَا فِقْهَ لَهُ، وَرُبَّ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ.
رَوَاهُ أَحْمَدُ وَالْحَاكِمُ.

183/8. In another narration, according to Jubayr b. Muṭ‘im رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah stood up at Khayf in Mina and said: ‘May Allah ﷻ delight him who remembered what he heard from me and conveyed it to those who did not hear it. There are many who have knowledge but in reality lack in deep meditation and comprehension, and there are many of those who convey (my tradition) to the ones who can better comprehend than the former do.’”²

Reported by Aḥmad and al-ākim.

٩ / ١٨٤. وَفِي رِوَايَةِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اللَّهُمَّ ارْحَمْ

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:183 §21630. •al-Tirmidhī in *al-Sunan*, 5:33. •Abū Dāwūd in *al-Sunan*, 3:322 §3660, 2656. •al-Nasā’ī in *al-Sunan al-Kubrā*, 3:431 §5847. •al-Dārimī in *al-Sunan*, 1:86 §229. •al-Bazzār in *al-Musnad*, 8:342 §3416. •Ibn ibbān in *al-Ṣaḥīḥ*, 1:270 §67. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 5:143 §4890. •al-Bayhaqī in *Shu‘ab al-Īmān*, 2:274 §1736. •al-Haythamī in *Mawārid al-Zamān*, 1:47 §72.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:80. •al-ākim in *al-Mustadrak*, 1:162 §294. •al-Dārimī in *al-Sunan*, 1:86 §228. •Abū Ya‘lā in *al-Musnad*, 13:408 §7413. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 2:127 §1544. •al-Qudā‘ī in *Musnad al-Shihāb*, 2:307 §1421. •Ibn ‘Abd al-Barr in *al-Tamhīd*, 22:184. •al-Fākahī in *Akhhbār Makkah*, 4:270 §2604.

خُلَفَاءَنَا. قُلْنَا: يَا رَسُولَ اللَّهِ، وَمَا خُلَفَاؤُكُمْ؟ قَالَ: الَّذِينَ يَأْتُونَ مِنْ بَعْدِي، يَرُوُونَ
أَحَادِيثِي وَسُنَّتِي وَيُعَلِّمُونَهَا النَّاسَ.
رَوَاهُ الطَّبْرَانِيُّ.

184/9. According to ‘Abd Allah b. ‘Abbās ؓ:

“I heard the Messenger of Allah say: ‘O Allah! Show mercy to my Caliphs.’ We (the Companions) submitted: ‘O Messenger of Allah! Who are your Caliphs?’ He said: ‘Those who will come after me, narrate my Hadith and Sunna and teach it to people.’”¹

Reported by al-Ṭabarānī.

١٠/١٨٥. وَفِي رَوَايَةِ إِبْرَاهِيمَ قَالَ: بَلَغَنِي أَنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ تُوَضَّعُ حَسَنَاتُ
الرَّجُلِ فِي كِفَّةٍ وَسَيِّئَاتُهُ فِي الْكِفَّةِ الْأُخْرَى فَتَشْتَبِلُ حَسَنَاتُهُ. فَإِذَا أَيْسَ وَظَنَّ أَنَّهَا النَّارُ.
جَاءَ شَيْءٌ مِثْلُ السَّحَابِ حَتَّى يَقَعَ فِي حَسَنَاتِهِ فَتَشْتَبِلُ سَيِّئَاتُهُ. قَالَ: فَيَقَالُ لَهُ: أَتَعْرِفُ
هَذَا مِنْ عَمَلِكَ؟ فَيَقُولُ: لَا. فَيَقَالُ: هَذَا مَا عَلَّمْتَ النَّاسَ مِنَ الْخَيْرِ، فَعَمِلَ بِهِ مِنْ
بَعْدِكَ.

رَوَاهُ ابْنُ عَبْدِ الْبَرِّ.

185/10. In another narration, according to Ibrāhīm al-Nakha‘ī:

“A tradition has been conveyed to me. On the Day of Resurrection, a person’s righteous deeds will be placed on one side (of the scale) and the sins on the other. His scale of righteous acts will rise up (due to light weight). In despair, he will think of Hellfire (due to righteousness being light-weight). Then something like a cloud will come and join his righteousness, which will cause his sins to rise up in the scale (and his righteousness scale will become heavy). Then he will be asked: ‘Do

¹ Set forth by •al-Ṭabarānī in *al-Mu‘jam al-Awsaṭ*, 6:77 §5846. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 1:62 §154. •al-Haythamī in *Majma‘ al-Zawā'id*, 1:126. •al-Suyūfī in *Tadrib al-Rāwī*, 2:126. •al-Zayla‘ī in *Naṣab al-Rāya*, 1:348. •al-Ṭabarī in *al-Riyāḍ al-Naḍra*, 1:261 §106.

you recognize this act of yours?’ He will say: ‘No’. Then it will be said: ‘This is the same righteous act that you taught to others, and then it was put into practice after you (for which you have been rewarded).’¹

Reported by Ibn ‘Abd al-Barr.

¹ Set forth by •Ibn ‘Abd al-Barr in *Bayān Jāmi‘ al-‘Ilm wa Faḍlih*, 1:46. •‘Abd Allah b. Mubārīk in *al-Zuhd*, 1:487 §1384.

الإصلاح بين الناس

SECTION 2

PROMOTING RECONCILIATION AMONGST PEOPLE

QUR'ĀN

١. ﴿كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨١﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨٢﴾ فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

1. *﴿It is prescribed for you that when death approaches someone of you, and he leaves some property behind, then he is to make a will for (his) parents and kindred in a reasonable manner. This is imperative for the true believers. Then he who alters this (will) after hearing it, its sin will be on those who alter it. Allah is indeed All-Hearing, All-Knowing. So, if a person fears any partiality by a testator (for someone) or injustice (towards some other), and then brings about reconciliation amongst them, it shall be no sin on him. Verily, Allah is Most Forgiving, Ever-Merciful.﴾¹*

¹ Qur'ān, 2:180-182.

٢. ﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ
النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

2. *And because of your oaths, do not use (the Name of) Allah as an excuse for refraining from doing good (to the people), becoming Godfearing and making peace amongst people. And Allah is All-Hearing, All-Knowing.*¹

٣. ﴿لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ
إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ
أَجْرًا عَظِيمًا﴾

3. *There is no good in most of their secret consultations except (the counsel) of the person who enjoins charity or piety or peace-making amongst people. And whoever does this, seeking Allah's pleasure, We shall soon bless him with a mighty reward.*²

٤. ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ
إِحْدَهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ
فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿١٠١﴾
إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُرحَمُونَ﴾

4. *And if two parties of the Muslims fight, make them reconcile. Then if either of these (parties) commits injustice and aggression against the other, fight against (the party) that is committing aggression till it returns to Allah's command (of establishing peace). When they revert and*

¹ Ibid., 2:224.

² Ibid., 4:114.

submit, make peace between them with equity. And put justice to work. Surely, Allah loves those who do justice.

The truth is that (all) believers are brothers (to one another). So make peace between your two brothers and always fear Allah, so that you may be shown mercy. ﴿١﴾

HADITH

١١/١٨٦. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ سَلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ. يَعْدِلُ بَيْنَ الْإِثْنَيْنِ صَدَقَةٌ وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فِيَحْمِلُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خُطْوَةٍ يَخْطُوهَا إِلَى الصَّلَاةِ صَدَقَةٌ وَيُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ. مُتَّفَقٌ عَلَيْهِ.

186/11. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

“Allah’s Messenger ﷺ said, ‘Charitable donation is incumbent everyday on every joint of a human being on which the sun rises. It is charity to decide with justice between two men. Helping a person to mount a riding animal or putting his luggage over it is also alms-giving. Saying something good, every step taken towards offering the ritual prayer and clearing trouble from the road are also acts of charity (altruism).’”²

Agreed upon by al-Bukhārī and Muslim.

١٢/١٨٧. عَنْ أُمِّ كَلْثُومٍ بِنْتِ عَقْبَةَ قَالَتْ: أَتَتْهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَيْسَ الْكَذَّابُ الَّذِي يُضْلِحُ بَيْنَ النَّاسِ فَيَنْمِي خَيْرًا أَوْ يَقُولُ خَيْرًا. مُتَّفَقٌ عَلَيْهِ.

¹ Ibid., 49:9-10.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 3:1090 §2827. •Muslim in *al-Shaḥīḥ*, 2:699 §1009. •Aḥmad b. anbal in *al-Musnad*, 2:316 §8168.

187/12. According to Umm Kulthūm, the daughter of ‘Uqba ؓ:

“She heard Allah’s Messenger ﷺ say: ‘The liar is not the one who reconciles the people (by lying). So he relates and promotes something good (among the parties about one another for reconciliation).’”¹

Agreed upon by al-Bukhārī and Muslim.

١٨٨/١٣. عَنْ عَبْدِ الرَّحْمَنِ عَنْ أُمِّهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: لَمْ يَكْذِبْ مَنْ نَمَى بَيْنَ اثْنَيْنِ لِيُصْلِحَ.

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

188/13. According to ‘Abd al-Raḥmān b. ‘Awf on the authority of his mother, the Prophet ﷺ said:

“He who is allusive in bringing reconciliation between two people is not a liar.”²

Reported by Abū Dāwūd and al-Tirmidhī.

وَقَالَ أَحْمَدُ بْنُ مُحَمَّدٍ وَمُسَدَّدٌ: لَيْسَ بِالْكَاذِبِ مَنْ أَصْلَحَ بَيْنَ النَّاسِ فَقَالَ خَيْرًا أَوْ نَمَى خَيْرًا.

رَوَاهُ أَبُو دَاوُدَ.

According to Aḥmad b. Muhammad and Musaddad:

“He is not a liar who brings reconciliation between the two, saying something good (from his side) or attributing something good (to someone).”³

Reported by Abū Dāwūd.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:958 §2546. •Muslim in *al-Ṣaḥīḥ*, 4:2011 §2605. •Aḥmad b. anbal in *al-Musnad*, 6:403 §27313.

² Set forth by •Abū Dāwūd in *al-Sunan*, 4:280 §4920. •al-Tirmidhī in *al-Sunan*, 4:331 §1938. •‘Abd al-Razzāq in *al-Muṣannaf*, 11:158 §20196.

³ Set forth by •Abū Dāwūd in *al-Sunan*, 4:280 §4920.

١٤/١٨٩. وَفِي رِوَايَةٍ عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مَنْ دَرَجَةِ الصَّلَاةِ وَالصَّيَامِ وَالصَّدَقَةِ؟ قَالُوا: بَلَى، قَالَ: إِصْلَاحُ ذَاتِ الْبَيْنِ وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ صَحِيحٌ.

189/14. According to Abū al-Dardāʾ:

“The Messenger of Allah ﷺ said: ‘Shall I not inform you of something more excellent in degree than fasting, prayer and alms-due (Zakāt)? The people submitted: ‘Yes.’ He said: ‘The act of reconciliation amongst people, while creating discord amongst them eliminates safety.’”¹

Reported by Aḥmad, Abū Dāwūd and al-Tirmidhī. According to al-Tirmidhī: “This is an authentic tradition.”

١٥/١٩٠. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الصَّدَقَةِ إِصْلَاحُ ذَاتِ الْبَيْنِ.

رَوَاهُ الْبُخَارِيُّ فِي التَّارِيخِ وَالْقُضَاعِيُّ وَاللَّفْظُ لَهُ.

190/15. According to ‘Abd Allah b. ‘Amr رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘The best charity is to bring reconciliation between two close relatives.’”²

Reported by al-Bukhārī in *Tārīkh al-Kabīr* and al-Qudāʿī (this is his wording).

١٦/١٩١. عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي أَيُّوبَ بْنِ زَيْدٍ: يَا أَبَا

¹ Set forth by •Aḥmad in *al-Musnad*, 6:444 §27548. •Abū Dāwūd in *al-Sunan*, 4:280 §4919. •al-Tirmidhī in *al-Sunan*, Ch.: (56), 4:663 §2509. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 11:489 §5092.

² Set forth by •al-Bukhārī in *al-Tārīkh al-Kabīr*, 3:295 §1007. •al-Qudāʿī in *Musnad al-Shihāb*, 2:244 §1280. •‘Abd b. umayd in *al-Musnad*, 1:135 §335.

أَيُّوبَ، أَلَا أَدُلُّكَ عَلَى عَمَلٍ يَرْضَاهُ اللَّهُ وَرَسُولُهُ؟ قَالَ: بَلَى. قَالَ: تُصْلِحُ بَيْنَ النَّاسِ إِذَا تَفَاسَدُوا، وَتُقَارِبُ بَيْنَهُمْ إِذَا تَبَاعَدُوا.
رَوَاهُ الطَّبْرَانِيُّ وَالْبَيْهَقِيُّ.

191/16. According to Abū Umāma رضي الله عنه:

“The Messenger of Allah ﷺ said to Abū Ayyūb b. Zayd: ‘Shall I not inform you about an act that pleases Allah ﷻ and His Prophet?’ He submitted: ‘Why not, O Messenger of Allah!’ He said: ‘When people fight, bring reconciliation amongst them and when distance occurs, create nearness amongst them.’”¹

Reported by al-Ṭabarānī and al-Bayhaqī.

قَالَ الْفُضَيْلُ بْنُ عِيَّاضٍ: إِذَا أَتَاكَ رَجُلٌ يَشْكُو إِلَيْكَ رَجُلًا فَقُلْ: يَا أَخِي، اعْفُ عَنْهُ فَإِنَّ الْعَفْوَ أَقْرَبُ لِلتَّقْوَى فَإِنْ قَالَ: لَا يَحْتَمِلُ قَلْبِي الْعَفْوَ وَلَكِنْ أَتَنْتَصِرُ كَمَا أَمَرَنِي اللَّهُ قُلْ: فَإِنْ كُنْتُ تُحْسِنُ تَنْتَصِرُ مَثَلًا بِمَثَلٍ وَإِلَّا فَارْجِعْ إِلَى بَابِ الْعَفْوَ فَإِنَّهُ بَابٌ أَوْسَعُ فَإِنَّهُ مَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ وَصَاحِبُ الْعَفْوَ يَنَامُ اللَّيْلَ عَلَى فِرَاشِهِ وَصَاحِبُ الْإِنْتِصَارِ يَقْلِبُ الْأُمُورَ.
رَوَاهُ أَبُو نُعَيْمٍ.

According to Fuḍayl b. ‘Iyād:

“When someone complains to you about another person, say: ‘O my brother! Forgive him because forgiveness is akin to Godwariness.’ If he says: ‘I am not ready to forgive; I would rather overpower him as Allah ﷻ has commanded me,’ then say: ‘If you had been a better winner, you would have been equal to him; and if not, then return to forgiveness, for it is an open gate. Whoever forgives and brings peace, his reward

¹ Set forth by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 8:257 §7999. •al-Ṭayālīsī in *al-Musnad*, 1:81 §598. •al-Bayhaqī in *Shuʿab al-Imān*, 7:490 §11094. •al-Dhahabī in *al-Kabāʾir*, p. 212. •al-Haythamī in *al-Majmaʿ al-Zawāʾid*, 8:80.

lies with Allah ﷻ. And the bearer of forgiveness sleeps on his bed at night while the dominant turns his matters topsy-turvy.”¹

Reported by Abū Nu‘aym.

¹ Set forth by •Abū Nu‘aym in *ilyat al-Awliyā*, 8:112.

النَّصِيحَةُ لِلنَّاسِ

SECTION 3

WELL-WISHING OF PEOPLE

QUR'ĀN

١. ﴿فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَصْلِحْ أَفْتِنَا بِمَا
تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ
جِثِيمٍ ﴿٧٨﴾ فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ
لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ﴾

1. ﴿So they killed the she-camel (by hamstringing) and rebelled against the command of their Lord and said: 'O Ṣāliḥ! Bring upon us that (torment) you have threatened us with if you are (truly) from amongst the Messengers.' So (the torment of) a high-scale earthquake seized them, and, in the morning, they lay (dead) in their homes with faces down upon the ground. Then (Ṣāliḥ) turned away from them, saying: 'O my people, verily I delivered the message of my Lord to you and gave you advice (as well) but you do not like the counsellors.'﴾¹

٢. ﴿الَّذِينَ كَذَّبُوا شُعْبًا كَانُوا لَمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعْبًا كَانُوا
هُمْ الْخَاسِرِينَ ﴿٧٩﴾ فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي

¹ Qur'ān, 7:77-79.

وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿١﴾

2. *Those who belied Shu'ayb were (annihilated) as if they had (never) lived in that (town). Those who belied Shu'ayb, it was (in fact) they who became the losers. Then (Shu'ayb) separated from them and said: 'O my people, verily, I communicated to you the Messages of my Lord and I admonished you (as well). Then why should I regret (the devastation of) a disbelieving people?' ﴿١﴾*

٣. ﴿قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٢﴾ وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣﴾﴾

3. *Nūh (Noah) said: 'Allah alone will bring upon you that (torment) if He so wills and you cannot hinder (Him). And even if I resolve to counsel you, my counsel (too) will not benefit you if Allah wills to lead you astray. He is your Lord and you will be returned to Him alone.' ﴿٢﴾*

HADITH

١٧/١٩٢. عَنْ تَمِيمِ الدَّارِيِّ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: الدِّينُ النَّصِيحَةُ. قُلْنَا: لِمَنْ؟ قَالَ: لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَتِهِمْ. مُتَّفَقٌ عَلَيْهِ وَهَذَا لَفْظُ مُسْلِمٍ.

192/17. According to Tamīm al-Dārī:

"The Prophet ﷺ said: 'Dīn is well-wishing. We submitted: 'For whom (O Allah's Messenger!)?' He said: 'For Allah ﷻ, for the Book of Allah ﷻ, for the Messenger of Allah ﷺ, for the imams of Muslims

¹ Ibid., 7:92-93.

² Ibid., 11:33-34.

and for all the Muslims.”¹

Agreed upon by al-Bukhārī and Muslim, and this is the wording of Muslim.

١٨/١٩٣. عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.
مُتَّفَقٌ عَلَيْهِ.

193/18. According to Jarīr b. ‘Abd Allah:

“I pledged allegiance to Allah’s Messenger ﷺ for offering ritual prayers, pay alms-due (Zakāt) and be a well-wisher of every Muslim.”²

Agreed upon by al-Bukhārī and Muslim.

١٩/١٩٤. عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ قَالَ: فَإِنِّي أَتَيْتُ النَّبِيَّ ﷺ قُلْتُ: أَبَايَعُكَ عَلَى الْإِسْلَامِ، فَشَرَطَ عَلَيَّ: وَالنُّصْحَ لِكُلِّ مُسْلِمٍ. فَبَايَعْتُهُ عَلَى هَذَا. وَرَبَّ هَذَا الْمَسْجِدِ، إِنِّي لَنَاصِحٌ لَكُمْ ثُمَّ اسْتَغْفَرَ وَنَزَلَ.
رَوَاهُ الْبُخَارِيُّ.

194/19. According to Ziyād b. ‘Ilāqa:

“I heard Jarīr b. ‘Abd Allah رَضِيَ اللَّهُ عَنْهُ saying: ‘I came to the Prophet ﷺ and submitted: ‘Accept my pledge of fealty for Islam.’ He conditioned it on my well-wishing for every Muslim. So I pledged my allegiance to him on this (condition). ‘Therefore, by the Sustainer of this mosque, I am your well-wisher.’ Then he supplicated for forgiveness and descended

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:30. •Muslim in *al-Shaḥīḥ*, 1:74 §55. Aḥmad b. anbal in *al-Musnad*, 4:102 §16983. •Abū Dāwūd in *al-Sunan*, 4:286 §4944. •al-Tirmidhī in *al-Sunan*, 4:324 §1926. •al-Nasā’ī in *al-Sunan*, 7:156 §4197.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:31 §57. •Muslim in *al-Shaḥīḥ*, 1:75 §56. Aḥmad b. anbal in *al-Musnad*, 4:360, 364 §19214, 19248. •al-Tirmidhī in *al-Sunan*, 4:324 §1925. •al-Nasā’ī in *al-Sunan*, 7:147 §4175.

(from the pulpit).”¹

Reported by al-Bukhārī.

٢٠/١٩٥. عَنْ مَعْقِلِ بْنِ يَسَارٍ رضي الله عنه قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً فَلَمْ يَحْطُهَا بِنَصِيحَةٍ إِلَّا لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ.
رَوَاهُ الْبُخَارِيُّ.

195/20. According to Ma‘qil b. Yasār:

“I heard the Messenger of Allah ﷺ say: ‘Not one whom Allah ﷻ has made the ruler of people and he does not fulfil his obligation as a guardian will even smell the fragrance of Paradise.’”²

Reported by al-Bukhārī.

٢١/١٩٦. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ، قِيلَ: مَا هُنَّ، يَا رَسُولَ اللَّهِ؟ قَالَ: إِذَا لَقِيْتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدِ اللَّهَ فَسَمِّتْهُ، وَإِذَا مَرِضَ فَعُدَّهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

196/21. According to Abū Hurayra رضي الله عنه, Allah’s Messenger ﷺ said:

“The Muslim’s duty to the Muslim consists of six elements.” He was asked: “What are they, O Messenger of Allah?” He said: “(1) When you meet him, you must greet him with the salutation of peace. (2) When he extends an invitation to you, you must accept it. (3) When he seeks your advice, you must give him good advice. (4) When he sneezes and then praises Allah (saying *alḥamdulillāh*), you must invoke a blessing upon him (saying *yarḥamuk Allāh*). (5) When he falls ill, you

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:31 §58.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 6:2614 §6731.

must visit him. (6) When he dies, you must attend his funeral.”¹

Reported by Muslim and Aḥmad.

٢٢/١٩٧. وَفِي رِوَايَةٍ، عَنْ حَكِيمِ بْنِ أَبِي يَزِيدَ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي أَبِي أَنَّ رَسُولَ اللَّهِ قَالَ: دَعُوا النَّاسَ يُصِيبُ بَعْضُهُمْ مِنْ بَعْضٍ فَإِذَا اسْتَنْصَحَ أَحَدُكُمْ أَخَاهُ فَلْيَنْصَحْهُ.

رَوَاهُ أَحْمَدُ وَالطَّيَالِسِيُّ وَالطَّبْرَانِيُّ.

197/22. According to akīm b. Abī Sa‘īd on the authority of his father:

“My father told me that the Messenger of Allah ﷺ said: ‘When some people acquire benefit from others, leave them (in that); and if someone of you seeks advice from his brother, then he should give him (good) advice.’”²

Reported by Aḥmad, al-Ṭayālīsī and al-Ṭabarānī.

٢٣/١٩٨. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: نَصَرَ اللَّهُ أَمْرًا سَمِعَ مَقَالَتِي فَوَعَاَهَا وَحَفِظَهَا وَبَلَّغَهَا. فَرَبَّ حَامِلٍ فَقِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ. ثَلَاثٌ لَا يُغْلُ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ: إِخْلَاصُ الْعَمَلِ لِلَّهِ وَمُنَاصَحَةُ أَيْمَةِ الْمُسْلِمِينَ وَلَزُومُ جَمَاعَتِهِمْ فَإِنَّ الدَّعْوَةَ تُحِيطُ مِنْ وَرَائِهِمْ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ وَالِدَّارِمِيُّ.

198/23. According to ‘Abd Allah b. Mas‘ūd رَضِيَ اللَّهُ عَنْهُ:

“The Prophet ﷺ said: ‘May Allah ﷻ please the person who heard a hadith from me, retained it, rote-learnt it well and then conveyed it to others. Many bearers of insight convey it to those more insightful

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:1705 §2162. •Aḥmad b. anbal in *al-Musnad*, 2:372 §8832.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:418 §15493. •al-Ṭayālīsī in *al-Musnad*, 1:185 §1312. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 22:354 §888.

than they are. There are three things which the heart of a Muslim does not betray: first, performing an act purely for the sake of Allah ﷻ; second, well-wishing the Muslim rulers; and third, adhering to the Muslims' *jamā'a* (group) because the supplication (of Muslims) is behind (to protect) them."¹

Reported by al-Tirmidhī, Ibn Mājah and al-Dārimī.

TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

قَالَ الْحَسَنُ الْبَصْرِيُّ: مَا زَالَ اللَّهُ تَعَالَى نُصَحَاءً، يُنْصَحُونَ اللَّهَ فِي عِبَادِهِ، وَيَنْصَحُونَ لِعِبَادِ اللَّهِ فِي حَقِّ اللَّهِ، وَيَعْمَلُونَ لِلَّهِ تَعَالَى فِي الْأَرْضِ بِالنَّصِيحَةِ، أُولَئِكَ خُلَفَاءُ اللَّهِ فِي الْأَرْضِ.
ذَكَرَهُ الْفَيْرُوزُ أَبَادِي.

According to al- Hasan al-Baṣrī:

"There are always a few well-wishing servants of Allah ﷻ who well-wish His people for His sake and advise them in observing the right of Allah ﷻ, and perform the act of advice for the sake of Allah on the globe. They are the vicegerents of Allah ﷻ on earth."²

Related by al-Fayrūz Ābādī.

قَالَ الشَّافِعِيُّ:

تَعَمَّدَنِي	بِنُصْحِكَ	فِي	الْفُرَادِي
وَجَنَّبَنِي	النَّصِيحَةِ	فِي	الْجَمَاعَةِ
فَإِنَّ	النُّصْحَ	بَيْنَ	النَّاسِ نَوْعٌ

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 5:34 §2658. •Ibn Mājah in *al-Sunan*, 2:1015 §3056. •al-Dārimī in *al-Sunan*, 1:87 §230. •al-Ṭabarānī in *al-Mu'jam al-Awsat*, 5:233-234 §5179.

² Set forth by •al-Fayrūz Ābādī in *Baṣā'ir Dhawī al-Tamyīz*, 5:67-68.

مِنَ التَّوْبِيخِ لَا أَرْضَى اسْتِئَاعَهُ
فَإِنْ خَالَفْتَنِي وَعَصَيْتَ قَوْلِي
فَلَا تَجْزَعُ إِذَا لَمْ تُعْطَ طَاعَهُ

According to Imam al-Shāfiʿī:

“Resolve to bestow on me your advice in my
seclusion,
And keep me from advice among- the group,
As the advice among the people,
Is like a reprimand that I do not wish to hear,
So if you oppose me and accept me not,
Get not concerned when not obeyed”¹

قَالَ الْآجُرِّي: لَا يَكُونُ نَاصِحًا لِلَّهِ تَعَالَى وَلِرَسُولِهِ وَلَا نَمَّةَ الْمُسْلِمِينَ
وَعَامَّتِهِمْ إِلَّا مَنْ بَدَأَ بِالنَّصِيحَةِ لِنَفْسِهِ، وَاجْتَهَدَ فِي طَلَبِ الْعِلْمِ وَالْفَقْهِ
لِيَعْرِفَ بِهِ مَا يَحِبُّ عَلَيْهِ، وَيَعْلَمَ عَدَاوَةَ الشَّيْطَانِ لَهُ وَكَيْفَ الْحَذَرُ مِنْهُ،
وَيَعْلَمُ قَبِيحَ مَا تَمِيلُ إِلَيْهِ النَّفْسُ حَتَّى يُخَالِفَهَا بِعِلْمٍ.
ذَكَرَهُ الْفَيْرُوزُ أَبَادِي.

According to al-Ājurri:

“He who does not begin with well-wishing his own self
will not be a well-wisher for the sake of Allah ﷻ, His exalted
Messenger ﷺ, the imams of Muslims and the community at
large. And he does not strive to acquire knowledge and learn
jurisprudence so that he may learn what is mandatory for
him, become aware of the enmity of Satan and learn how to
protect from him, and may become edified on the evil of that
which his (lower) self inclines to until he opposes it on the

¹ •al-Shāfiʿī in *al-Dīwān*, p. 91.

basis of knowledge.”¹

Related by al-Fayrūz al-Ābādī.

قَالَ الْفُضَيْلُ بْنُ عِيَّاضٍ: الْحُبُّ أَفْضَلُ مِنَ الْخَوْفِ، أَلَا تَرَى إِذَا
كَانَ لَكَ عَبْدَانِ، أَحَدُهُمَا يُحِبُّكَ وَالْآخَرُ يَخَافُكَ، فَالَّذِي يُحِبُّكَ يَنْصَحُكَ
شَاهِدًا كُنْتَ أَوْ غَائِبًا لِجِبِّهِ إِيَّاكَ، وَالَّذِي يَخَافُكَ عَسَى أَنْ يَنْصَحَكَ إِذَا
شَهِدْتَ لِمَا يَخَافُكَ وَيَغُشُّكَ إِذَا غَيْبْتَ وَلَا يَنْصَحُكَ.
ذَكَرَهُ ابْنُ رَجَبٍ الْحَنْبَلِيُّ.

According to Fuḍayl b. ‘Iyād:

“Love is better than fear. Do you not observe when you have two slaves one of whom loves you and the other feels scared of you? The one who loves you remains loyal to you in both your presence and absence, owing to his love for you. And the one who is scared of you may stay loyal to you in your presence due to fear, but may turn disloyal and deceive you in your absence.”²

Related by Ibn Rajab al-anbalī.

قَالَ مَعْمَرُ بْنُ رَاشِدٍ بْنِ هَمَّامِ الصَّنَعَانِيِّ: كَانَ يُقَالُ: أَنْصَحُ النَّاسَ لَكَ
مَنْ خَافَ اللَّهَ فِيكَ.
ذَكَرَهُ ابْنُ رَجَبٍ الْحَنْبَلِيُّ.

According to Ma‘amar b. Rashid b. Himmam al-San‘ānī:

“It is said that your great well-wisher is the one who fears Allah ﷻ in your case.”³

¹ Set forth by •al-Fayrūz Ābādī in *Baṣā’ir Dhawī al-Tamyīz*, 5:67.

² Set forth by •Ibn Rajab al-anbalī in *Jāmi‘ al-‘Ulūm wa al-akam*, pp. 68, 71.

³ Set forth by •Ibn Rajab al-anbalī in *Jāmi‘ al-‘Ulūm wa al-akam*, p. 71.

Related by Ibn Rajab al-anbalī.

قَالَ ابْنُ عَبْدِ الْبَرِّ: مُحَضَّصُ أَخَاكَ النَّصِيحَةَ وَإِنْ كَانَتْ عِنْدَهُ فَضِيحَةً.
ذَكَرَهُ الْفَيْرُوزُ الْأَبَادِيُّ.

According to Ibn ‘Abd al-Barr:

“Give the true advice to your brother, even if it is an insult to him.”¹

Related by al-Fayrūz al-Ābādī.

قَالَ ابْنُ رَجَبٍ: الْوَاجِبُ عَلَى الْمُسْلِمِ أَنْ يُحِبَّ ظُهُورَ الْحَقِّ وَمَعْرِفَةَ
الْمُسْلِمِينَ لَهُ، سَوَاءً كَانَ ذَلِكَ فِي مُوَافَقَتِهِ أَوْ مُخَالَفَتِهِ: وَهَذَا مِنَ النَّصِيحَةِ
لِلَّهِ وَلِكِتَابِهِ وَرَسُولِهِ وَدِينِهِ وَأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ، وَذَلِكَ هُوَ الدِّينُ
كَمَا أَخْبَرَ النَّبِيُّ ﷺ.
ذَكَرَهُ ابْنُ رَجَبٍ الْحَنْبَلِيُّ.

According to Ibn Rajab al-anbalī:

“It is incumbent upon Muslims to like intutional knowledge (gnosis) for the emergence of truth and the rights of Muslims, whether it proves favourable or detrimental to him. And this is of the well-wishing for the sake of Allah ﷻ, His Book, His Messenger ﷺ, His *Dīn*, leaders of Muslims and the community at large. And this is the *Dīn* that is demonstrated by the Prophet ﷺ.”²

Related by Ibn Rajab al-anbalī.

¹ Set forth by al-Fayrūz Ābādī in *Baṣā'ir Dhawā'ir al-Tamyīz*, 3:605.

² Set forth by Ibn Rajab in *al-Faraq bayn al-Naṣiḥa wa al-Ta'bīr*, p. 64.

الْمُبَادَرَةُ إِلَى الْخَيْرَاتِ وَالْحَسَنَاتِ لِيُخْدَمَةَ الْبَشَرِيَّةِ

SECTION 4

EXCELLING IN VIRTUOUS DEEDS IN SERVING HUMANITY

QUR'ĀN

١. ﴿يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ﴾

1. *«They believe in Allah and the Last Day and enjoin righteousness, and forbid evil, and they race to pious works. And it is they who are amongst the pious.»¹*

٢. ﴿فَأَسْتَجِبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَلِيعِينَ﴾

2. *«So We granted his prayer, and We blessed him with Yahyā (John) and, for his sake, made his wife healthy (i.e., fertile). Surely, they (all) used to hasten in (doing) pious deeds and used to call on Us (feeling) eager, fond, fearful and frightened, and used to humble before Our presence in tearful submissions.»²*

¹ Qur'ān, 3:114.

² Ibid., 21:90.

HADITH

٢٤/١٩٩. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ قَالَ: أَنْ تَصَدَّقَ وَأَنْتَ صَاحِبُ سَاحِجٍ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى. وَلَا تَمُتْهُلُ حَتَّى إِذَا بَلَغَتِ الْحُلُقُومَ. قُلْتَ: لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا، وَقَدْ كَانَ لِفُلَانٍ.

مُتَّفَقٌ عَلَيْهِ.

199/24. According to Abū Hurayra:

“A man came to the Prophet ﷺ and asked, ‘O Allah’s Messenger! Which charitable donation is most excellent in reward?’ He replied, ‘The charitable donation that you give away when you are in fine fettle, you are in need of money and are afraid of poverty. Do not delay in donating to charity until death approaches you and then you say, ‘This much wealth is for so-and-so and that much for so-and-so,’ albeit so-and-so has already owed it (without your saying).’”¹

Agreed upon by al-Bukhārī and Muslim.

٢٥/٢٠٠. وَفِي رِوَايَةٍ عَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا أَوْ يُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ حِبَّانَ.

200/25. In another narration, Abū Hurayra رَضِيَ اللَّهُ عَنْهُ related:

“Allah’s Messenger ﷺ said: ‘Make haste to perform the good deeds, before the emergence of disruptions that will stretch over you like the murky night. The man would enter the morning as a believer

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 2:515 §1353. •Muslim in *al-Shaḥīḥ*, 2:716 §1032. •Aḥmad b. anbal in *al-Musnad*, 2:231 §7159. •al-Nasā’ī in *al-Sunan*, 6:237 §3611.

and enter the evening as an unbeliever. He would sell the asset of his faith for some worldly gain.”¹

Reported by Muslim, Aḥmad, al-Tirmidhī and Ibn ʿibbān.

٢٠١/٢٦. وَفِي رِوَايَةٍ عَنْهُ عليه السلام أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: بَادِرُوا بِالْأَعْمَالِ سَبْعًا، هَلْ تَنْتَظِرُونَ إِلَّا فَقْرًا مُنْسِيًا أَوْ غِنًى مُطْغِيًا أَوْ مَرَضًا مُفْسِدًا أَوْ هَرَمًا مُفْنِدًا أَوْ مَوْتًا مُجْهِزًا أَوْ الدَّجَالَ فَشَرُّ غَائِبٍ يُنْتَظَرُ أَوْ السَّاعَةُ فَالسَّاعَةُ أَذْهَى وَأَمْرٌ رَوَاهُ التِّرْمِذِيُّ وَابْنُ أَبِي حَتْمٍ.

201/26. In another narration, Abū Hurayra رضي الله عنه related:

“The Messenger of Allah ﷺ said: ‘Make haste to perform pious deeds before seven matters befall: Do you wait for the poverty that will foment dementia, or affluence that will morph you into a rebel, or a malignant disease, or the obtuse senility, or a sudden death, or the Anti-Christ or the unseen evil you wait for or the Day of Resurrection? And the Day of Resurrection is far calamitous and bilious.’”²

Reported by al-Tirmidhī and al-Bayhaqī.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 1:110 §118. •Aḥmad b. anbal in *al-Musnad*, 2:303 §8017. •al-Tirmidhī in *al-Sunan*, 4:487 §2195. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 15:96 §6704. •Abū Yaʿlā in *al-Musnad*, 11:396 §6515. al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 3:156 §2774.

² Set forth by •al-Tirmidhī in *al-Sunan*, 2306. •al-Bayhaqī in *Shuʿab al-ʾImān*, 7:357 §10572.

الْبَابُ الْخَامِسُ

خِدْمَةُ الْبَشَرِيَّةِ عَبْرَ إِعْلَاءِ الْقِيَمِ الْإِنْسَانِيَّةِ

CHAPTER 5

SERVING HUMANITY THROUGH
ELEVATING HUMAN VALUES

الْإِحْسَانُ إِلَى النَّاسِ وَفَضْلُهُ

SECTION I

EXCELLING IN VIRTUOUS DEEDS IN SERVING HUMANITY

QUR'ĀN

١. ﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

1. *And spend in the cause of Allah; and do not cast yourselves into destruction with your own hands; and adopt righteousness. Verily, Allah loves the righteous.*¹

٢. ﴿وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ

2. *And there are others of them who submit: 'O our Lord, grant us excellence in this world, and excellence in the Hereafter (as well), and save us from the torment of Hell.' It is they for whom there is a share of their (virtuous) earning, and Allah is Swift at reckoning.*²

¹ Qur'ān, 2:195.

² Ibid., 2:201-202.

٣. ﴿الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

3. *«They are the ones who spend in the cause of Allah whether they are affluent or indigent (in both the conditions), sublimate their anger and tolerate (the faults of the) people; and Allah loves those who are benevolent.»¹*

٤. ﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

4. *«There is no sin on those who believe and do righteous deeds with regard to what they have eaten (of the unlawful things before the prohibition came), whereas (in all other matters) they were Godwary and put firm faith (in other commandments of Allah), and practised pious deeds consistently. Later, (also after the revelation of the prohibitions,) they desisted from (all the unlawful things) and believed (true-heartedly in their unlawfulness), became men of piety and Godwariness, and (finally) rose to the station of men of spiritual excellence (i.e., Allah's beloved, favourite, intimate and righteous servants). And Allah loves those who live with spiritual excellence.»²*

٥. ﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

5. *«And do not cause disruption and mischief in the land after it has been set in order (i.e., after reformation of the living conditions in the country). And keep supplicating Him fearing (His torment) and aspiring (to His mercy).*

¹ Ibid., 3:134.

² Ibid., 5:93.

Assuredly, Allah's mercy is near to those who are (spiritually excellent,) committed to doing pious works. ﴿¹

٦. ﴿لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

7. *There is no sin on the aged (i.e., the weak) and the sick, nor on those who are not so (affluent) that they may spend, while they are most sincerely and truly devoted to Allah and His Messenger (ﷺ). No way can the righteous (i.e., the spiritually excellent) be blamed and Allah is Most Forgiving, Ever-Merciful.* ﴿²

٧. ﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

7. *Indeed, Allah enjoins justice and benevolence (towards everyone), and giving away to the kindred, and forbids indecency, evil deeds, defiance and disobedience. He admonishes you so that you may remember with concern.* ﴿³

٨. ﴿هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ﴾

8. *The reward of good cannot be anything but good.* ﴿⁴

HADITH

١/٢٠٢. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ لِي قَرَابَةً أَصْلَهُم

¹ Ibid., 7:56.

² Ibid., 9:91.

³ Ibid., 16:90.

⁴ Ibid., 55:60.

وَيَقْطَعُونِي، وَأَحْسِنُ إِلَيْهِمْ وَيُسَيِّئُونَ إِلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ. فَقَالَ: لَيْسَ
كُنْتُ كَمَا قُلْتَ، فَكَأَنَّمَا تُسْفَهُمُ الْمَلَّ، وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ
عَلَى ذَلِكَ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ حِبَّانَ وَالطَّبْرَانِيُّ.

202/1. According to Abū Hurayra رضي الله عنه, a person said:

“O Messenger of Allah! (Some of) my relatives are such that I make up with them and they break up with me; I do them good and they do me evil; I extend to them tolerance and they transact with me ignorance. (What should I do now?)” He said: “If you do what you have said, then you are serving them burning ash to eat. An angel from Allah ﷻ will always escort you to help against them as long as you continue with this conduct.”¹

Reported by Muslim, Aḥmad, Ibn ḥibbān and al-Ṭabarānī.

٢٠٣/٢. وَفِي رِوَايَةِ شَدَّادِ بْنِ أَوْسٍ رضي الله عنه، قَالَ: ثِنْتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ
قَالَ: إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ
فَأَحْسِنُوا الذَّبْحَ، وَلِيُجِدَّ أَحَدُكُمْ شَفْرَتَهُ فليُرْخَ فليُصْبِحَ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَه.

203/2. According to Shaddād b. Aws رضي الله عنه, he remembers Allah's Messenger ﷺ having said two things:

“Allah has prescribed spiritual excellence in the treatment of everything, so if you kill (any combatant during the war), you must perform the killing with moral excellence (causing least torture), and if

¹ Set forth by •Muslim in *al-Ṣaḥīḥ: Kitāb al-Birr wa al-Ṣila wal-Ādāb* [The Book of Virtue, Good Manners and Joining of the Ties of Relationship], chapter: “Joining the Tie of Relationship and Prohibition to Break it”, 4:1982 §2558. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:300 §7979. •Ibn ḥibbān in *al-Ṣaḥīḥ*, 2:195 §450. •al-Ṭabarānī in *al-Muʿjam al-awsaṭ*, 3:157-158 §2786.

you sacrifice an animal, you must perform the slaughter most caringly, and let one of you sharpen the blade, in order to set the sacrificial animal at rest (causing it least discomfort)!¹

Reported by Muslim, Aḥmad, Abū Dāwūd, al-Tirmidhī, al-Nasā'ī and Ibn Mājah.

٣/٢٠٤. وَفِي رِوَايَةِ أَنَسٍ بْنِ مَالِكٍ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: انْطَلِقُوا بِاسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ. وَلَا تَقْتُلُوا شَيْخًا فَاتِيًّا، وَلَا طِفْلًا، وَلَا صَغِيرًا، وَلَا امْرَأَةً. وَلَا تَغْلُوا وَضُمُّوا غَنَائِمَكُمْ. وَأَصْلِحُوا، وَأَحْسِنُوا؛ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ. رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

204/3. In a narration, Anas b. Mālik رضي الله عنه related that Allah's Messenger ﷺ said:

“Leave (for jihad) in the Name of Allah ﷻ, with (mindfulness of) Allah ﷻ and following the practice of Allah's Messenger ﷺ. Do not kill any feeble old man, or any infant or young child or woman, and do not take anything without right from spoils of war and put your spoils together. (Moreover) do reforms and benevolence because Allah ﷻ loves the benevolent.”²

¹ Set forth by •Muslim in *al-Ṣaḥīḥ: Kitāb al-Ṣayd wa al-Dhabā'ih* [The Book of Hunting and Sacrificing Animals], chapter: “The injunction to perform the slaughter and cutting well, and to sharpen the cutting blade”, 3:1548 §1955. •Aḥmad b. Ḥanbal in *al-Musnad*, 4:123, 125 §17154, 17179. •Abū Dāwūd in *al-Sunan: Kitāb al-Ḍaḥāyā* [The Book of Sacrificial Animals], chapter: “The prohibition of keeping the animals waiting, and the injunction to treat the sacrificial animal gently”, 3:100 §2815. •al-Tirmidhī in *al-Sunan: Kitāb al-Diyāt* [The Book of Blood-money Payments], chapter: “What has come to us about the prohibition of mutilation [*mathla*]”, 4:23 §1409. •al-Nasā'ī in *al-Sunan: Kitāb al-Ḍaḥāyā* [The Book of Sacrificial Animals], chapter: “The injunction to sharpen the cutting blade”, 7:227 §4405, & chapter: “Good performance of the slaughter”, 7:229 §4412. •Ibn Mājah in *al-Sunan: Kitāb al-Dhabā'ih* [The Book of Sacrificial Animals], chapter: “When you slaughter, you must perform the slaughter well”, 2:1058 §3170.

² Set forth by •Abū Dāwūd in *al-Sunan: Kitāb al-Jihād* [The Book of Jihad], 3:37 §2614. •al-Bayhaqī in *al-Sunan kubrā*, 9:90 §17932. •Ibn 'Abd al-Barr

Reported by Abū Dāwūd and al-Bayhaqī.

٤/٢٠٥. وَفِي رِوَايَةِ حُدَيْفَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَكُونُوا إِمْعَةً. تَقُولُونَ: إِنْ أَحْسَنَ النَّاسُ أَحْسَنًا، وَإِنْ ظَلَمُوا ظَلَمْنَا، وَلَكِنْ وَطَّنُوا أَنْفُسَكُمْ: إِنْ أَحْسَنَ النَّاسُ أَنْ تُحْسِنُوا وَإِنْ أَسَاءُوا فَلَا تَظْلِمُوا.

رَوَاهُ التِّرْمِذِيُّ وَالْبَزَارُ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

205/4. In a narration, udhayfa رضي الله عنه related that Allah's Messenger ﷺ said:

“Do not follow what everyone opines, i.e. do not say: ‘If people do good, we shall also do good, and, if they wrong, we shall also wrong.’ Rather uphold that if people do good, you will also do good and if they wrong, you will not do injustice.”¹

Reported by al-Tirmidhī and al-Bazzār. Al-Tirmidhī said: “This is a fine tradition.”

٥/٢٠٦. عَنْ أَبِي شُرَيْحٍ الْخَزَاعِيِّ، أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَلْيُحْسِنْ إِلَى جَارِهِ.

رَوَاهُ مُسْلِمٌ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ.

206/5. Abū Shurayḥ al-Khuzā'ī رضي الله عنه related that the Prophet ﷺ said:

“He who believes in Allah and the Last Day should treat his neighbour nicely and excellently.”²

in *al-Tamhīd*, 24:233. •Tammām al-Rāzī in *al-Fawā'id*, 1:90 §200. •al-Zayla'ī in *Naṣb al-rāya*, 3:386.

¹ Set forth by •al-Tirmidhī in *al-Sunan: Kitāb al-Birr wa al-Ṣila* [The Book of Righteousness and Maintaining Good Relations with Relatives], chapter: “What has been related about beneficence and pardoning”, 4:364 §2007. •al-Bazzār in *al-Musnad*, 7:229 §2802. Cited by •al-Mundhirī in *al-Targhib wa al-tarhib*, 3:231 §3812.

² Set forth by •Muslim in *al-Ṣaḥīḥ: Kitāb al-Imān* [The Book of Faith], chapter: “Concerning exhortation to accord honour and respect to the

Reported by Muslim, Ibn Mājah and al-Dārimī.

٦/٢٠٧. عَنْ عَبْدِ اللَّهِ ﷺ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، مَتَى أَكُونُ مُحْسِنًا؟ قَالَ: إِذَا قَالَ جِيرَانُكَ: أَنْتَ مُحْسِنٌ فَأَنْتَ مُحْسِنٌ، وَإِذَا قَالُوا: إِنَّكَ مُسِيءٌ فَأَنْتَ مُسِيءٌ.
رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ وَابْنُ جَبَّانٍ وَاللَّفْظُ لَهُ.

207/6. According to ‘Abd Allāh ﷺ:

“A man said: ‘O Messenger of Allah, when shall I become spiritually excellent (i.e., supremely pious)?’ He said: ‘If your neighbours say: “You are pious (i.e., spiritually excellent),” you are pious (i.e., spiritually excellent), and if they say: “You are an evildoer,” you are an evildoer!’”¹

Reported by Aḥmad, Ibn Mājah, al-Bazzār and Ibn Ḥibbān (the wording is his).

٧/٢٠٨. وَفِي رِوَايَةِ جَابِرٍ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحَاسِنُكُمْ أَخْلَاقًا.
رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَابْنُ جَبَّانٍ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

208/7. According to Jābir ﷺ:

“Allah’s Messenger ﷺ said: ‘Among the dearest of you to me, and

neighbour and the guest and obligation to keep silent except in goodness, and all these qualities come into faith”, 1:69 §48. •Ibn Mājah in *al-Sunan: Kitāb al-Adab* [The Book of Etiquette], chapter: “The neighbour’s rights”, 2:1211 §3672. •al-Dārimī in *al-Sunan*, 2:134 §2035. •al-Ṭabarānī in *al-Muʿjam al-kabīr*, 22:192 §501.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 1:402 §3808. •Ibn Mājah in *al-Sunan: Kitāb al-Zuhd* [Abstinence], chapter: “Good commendation”, 2:1411 §4222–4223. •al-Bazzār in *al-Musnad*, 5:98 §1675. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:284 §525. •al-Ḥākim transmitted it through Abū Hurayra ﷺ in *al-Mustadrak*, 1:534 §1399.

those of you seated closest to me on the Day of Resurrection, are the finest of you in moral character.”¹

Reported by Aḥmad, al-Tirmidhī (the wording is his) and Ibn Ḥibbān. Al-Tirmidhī said: “This is a fine tradition.”

وَفِي رِوَايَةٍ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الرَّجُلَ لَيُذَرِّكَ بِحُسْنِ خُلُقِهِ دَرَجَةً الصَّائِمِ الْقَائِمِ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالْحَاكِمُ وَابْنُ جَبَّانَ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ.

In another narration, according to ‘Ā’isha رَضِيَ اللَّهُ عَنْهَا:

“The Prophet ﷺ said: ‘The believer will surely attain, by the excellence of his moral character, to the degree of the steadfast keeper of the fast and regular observer of the night vigil.’”²

Reported by Aḥmad, Abū Dāwūd, al-Ḥākim and Ibn Ḥibbān. According to al-Ḥākim: “This is an authentic tradition.”

٨/٢٠٩. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ يُنَادِي مُنَادٍ فِي صَعِيدٍ وَاحِدٍ مِنْ بَطْنَانِ الْعَرْشِ: أَيُّنَ أَهْلِ الْمَعْرِفَةِ بِاللَّهِ؟ أَيُّنَ الْمُحْسِنُونَ؟ قَالَ: فَيَقُومُ عُنُقُ مِنَ النَّاسِ حَتَّى يَقِفُوا بَيْنَ يَدَيِ اللَّهِ. فَيَقُولُ، وَهُوَ

¹ Set forth by •Aḥmad b. Ḥanbal on the authority of ‘Abd Allāh b. ‘Amr رَضِيَ اللَّهُ عَنْهُ in *al-Musnad*, 2:185, 217 §6735, 7035. •al-Tirmidhī in *al-Sunan: Kitāb al-birr wa al-ṣila* [The Book of Virtue, Good Manners and Joining of the Ties of Relationship], chapter: “What has been related about the most excellent character,” 4:370 §2018. •Ibn Ḥibbān on the authority of ‘Abd Allāh b. ‘Amr رَضِيَ اللَّهُ عَنْهُ in *al-Ṣaḥīḥ*, 2:235 §485, 7035. •al-Bayhaqī on the authority of Abū Tha’laba al-Khushanī رَضِيَ اللَّهُ عَنْهُ in *Shu‘ab al-īmān*, 6:234 §7989.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 6:187 §25578. •Abū Dāwūd in *al-Sunan: Kitāb al-Adab* [The Book of Good Manners], 4:252 §4798. •al-Ḥākim in *al-Mustadrak*, 1:128 §199. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:228 §480. •al-Bayhaqī in *Shu‘ab al-īmān*, 6:236 §7997.

أَعْلَمُ بِذَلِكَ: مَا أَنْتُمْ؟ فَيَقُولُونَ: نَحْنُ أَهْلُ الْمَعْرِفَةِ الَّذِينَ عَرَفْتَنَا إِيَّاكَ وَجَعَلْتَنَا أَهْلًا
 لِدَلِكَ. فَيَقُولُ: صَدَقْتُمْ. ثُمَّ يَقُولُ لِلْآخَرِينَ: مَا أَنْتُمْ؟ قَالُوا: نَحْنُ الْمُحْسِنُونَ. قَالَ:
 صَدَقْتُمْ. قُلْتُ لِنَبِيِّ: ﴿مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ﴾ [التوبة، ٩/ ٩١]، مَا عَلَيْكُمْ
 مِنْ سَبِيلٍ، ادْخُلُوا الْجَنَّةَ بِرَحْمَتِي. ثُمَّ تَبَسَّمَ رَسُولُ اللَّهِ ﷺ فَقَالَ: لَقَدْ نَجَّاهُمْ اللَّهُ مِنْ
 أَهْوَالِ بَوَائِقِ الْقِيَامَةِ.

رَوَاهُ أَبُو نُعَيْمٍ فِي كِتَابِ الْأَرْبَعِينَ.

209/8. According to Anas b. Mālik رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘When Allah assembles the first and the last, a herald will call out from a plain under the pedestals of the Heavenly Throne: “Where are the people endowed with the intimate knowledge of Allah? Where are the people of spiritual excellence?” A company of the people will then come to the fore and stand in front of Allah. So He will say, though He is All-Knowing of that: “Who are you?” They will reply: “We are the people endowed with the intimate knowledge, for You have made us acquainted with You, and You have made us worthy of that!” He will say: “You have told the truth!” Then He will say to the other group: “Who are you?” They will say: “We are the spiritually excellent!” He will say: “You have told the truth! I said to My Prophet: ‘There is no cause of reproach against the spiritually excellent [*mā ‘alā al-muḥsinīna min sabīl*].’ (Q.9:91). So there is no cause (of reproach) against you too. Enter the Garden of Paradise with My Mercy!” Then Allah’s Messenger ﷺ smiled and said: ‘Indeed, Allah will deliver them from the miseries and the calamities of the Resurrection!’”¹

Reported by Abū Nu‘aym in *Kitāb al-Arba‘īn*.

¹ Set forth by •Abū Nu‘aym in *Kitāb al-Arba‘īn*, p. 100 §51. Cited by •al-Manāwī in *Fayḍ al-qadīr*, 1:420 §4.

التَّعَامُلُ مَعَ الْوَالِدَيْنِ بِالْبِرِّ وَالْمُلَاطَفَةِ

SECTION 2

EXCELLENT CONDUCT, PIETY AND KINDNESS WITH PARENTS

QUR'ĀN

١. ﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذَى الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ﴾

1. *And (remember) when We took a firm promise from the Children of Ya'qūb (Jacob): 'Do not worship (anyone) besides Allah, and be kind to the parents and (do good to) the kindred and orphans and the needy. And (also) talk of piety to the common people (in a polite and pleasant manner). And establish Prayer and pay Zakāt (the Alms-due).' Then, all the rest of you, except a few, turned back (from the promise) and you are but averse (to the truth).¹*

٢. ﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ٣١﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ

¹ Qur'ān, 2:83.

أَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿١﴾

2. *And your Lord has commanded you not to worship anyone other than Allah, and treat parents with benevolence. If either or both of them attain old age in your presence, then do not say even 'Ugh!' to them, nor reproach them. And always speak to both of them submissively, observing polite manners. And always lower your wings of submissiveness and humility out of soft-heartedness for both of them, and keep supplicating (Allah): 'O my Lord, have mercy on both of them as they brought me up in (my) childhood (with mercy and clemency).'*¹

HADITH

٩/٢١٠. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: الصَّلَاةُ عَلَى وَفْتِهَا، قَالَ: ثُمَّ أَيُّ؟ قَالَ: بِرُّ الْوَالِدَيْنِ. مُتَّفَقٌ عَلَيْهِ.

210/9. According to Ibn Mas'ūd رضي الله عنه:

"I asked the Messenger of Allah ﷺ: 'Which practice is dearest to Allah Most High?' He said: 'Performing the ritual prayer at its set time.' I said: 'Then which?' He said: 'Treating the parents kindly and respectfully.'²

Agreed upon by al-Bukhārī and Muslim.

١٠/٢١١. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ فَاسْتَأْذَنَهُ فِي الْجِهَادِ، فَقَالَ: أَحْيِي وَالِدَاكَ؟ قَالَ: نَعَمْ، قَالَ: فَفِيهِمَا فَجَاهِدْ.

¹ Ibid., 17:23-24.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5:227 §5625, & 1:197 §504. •Muslim in *al-Shaḥīḥ*, 1:89 §85.

رَوَاهُ ابْنُ مَاجَه.

211/10. Also in a report:

“A man came to the Prophet and sought his permission to engage in the sacred struggle, so the Prophet ﷺ said: ‘Are your parents alive?’ When the man said: ‘Yes,’ he told him: ‘In that case, you must struggle for their service!’”¹

Reported by Ibn Mājah.

١١/٢١٢. وَفِي رِوَايَةٍ عَنْهُ ﷺ قَالَ: أَقْبَلَ رَجُلٌ إِلَى نَبِيِّ ﷺ فَقَالَ: أَبَايُكَ عَلَى الْهِجْرَةِ وَالْجِهَادِ أَتَبْتَغِي الْأَجْرَ مِنَ اللَّهِ. قَالَ: فَهَلْ مِنْ وَالِدَيْكَ أَحَدٌ حَيٌّ؟ قَالَ: نَعَمْ، بَلْ كِلَاهُمَا حَيٌّ. قَالَ: فَتَبْتَغِي الْأَجْرَ مِنَ اللَّهِ؟ قَالَ: نَعَمْ. قَالَ: فَارْجِعْ إِلَى وَالِدَيْكَ فَأَحْسِنْ صُحْبَتَهُمَا.
مُتَّفَقٌ عَلَيْهِ.

212/11. According to ‘Abd Allāh b. ‘Amr ﷺ:

“A man approached Allah’s Prophet ﷺ and said: ‘I pledge allegiance to you with respect to the migration [*hijra*] and the sacred struggle [*jiḥad*], seeking the reward from Allah!’ He said: ‘Is one of your parents alive?’ The man said: ‘Yes, both of them are alive.’ He said: ‘Do you (really) seek the reward from Allah?’ When the man said: ‘Yes,’ he told him: ‘In that case, you must return to your parents and provide them with excellent companionship and conduct!’”²

Agreed upon by al-Bukhārī and Muslim.

١٢/٢١٣. وَفِي رِوَايَةٍ عَنْهُ ﷺ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: جِئْتُ

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2227 §5627. •Muslim in *al-Ṣaḥīḥ*, 4:1975 §2549. •Abū Dāwūd in *al-Sunan*, 3:17 §2528–2529. •al-Nasā’ī in *al-Sunan*, 7:143 §4163.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2227 §5627. •Muslim in *al-Ṣaḥīḥ*, 4:1975 §2549.

أُبَايِعُكَ عَلَى الْهَجْرَةِ، وَتَرَكْتُ أَبَوَيَّ يَبْكِيَانِ، قَالَ: ارْجِعْ إِلَيْهِمَا فَأُضَحِكُهُمَا كَمَا أَبْكَيْتَهُمَا.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ وَالنَّسَائِيُّ.

213/12. According to ‘Abd Allāh b. ‘Amr رضي الله عنه:

“A man came to Allah’s Messenger ﷺ and submitted: ‘I pledge allegiance to you with respect to the migration [*hijra*], though I have left my parents crying.’ So the Prophet said: “You must return to your parents and make them laugh as you left them crying.”¹

Reported by Aḥmad, Abū Dāwūd (the wording is his) and al-Nasā’ī.

١٣/٢١٤. عَنْ جَاهِمَةَ رضي الله عنه قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ أَسْتَشِيرُهُ فِي الْجِهَادِ. فَقَالَ النَّبِيُّ ﷺ: أَلَاكَ وَالِدَانِ؟ قُلْتُ: نَعَمْ. قَالَ: إِلْزَمُهُمَا فَإِنَّ الْجَنَّةَ تَحْتَ أَرْجُلِهِمَا. رَوَاهُ النَّسَائِيُّ وَالطَّبْرَانِيُّ.

214/13. According to Jāhima رضي الله عنه:

“I came to the Prophet ﷺ to seek his advice about the sacred struggle, so the Prophet ﷺ said: ‘Do you have parents?’ When I said: ‘Yes (they are alive),’ he said: ‘Keep close to them, for the Garden of Paradise is beneath their feet!’”²

Reported by al-Ṭabarānī and al-Nasā’ī.

١٤/٢١٥. عَنْ أَنَسٍ رضي الله عنه قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ، فَقَالَ: إِنِّي أَسْتَشِيرُكَ فِي الْجِهَادِ وَلَا أَقْدِرُ عَلَيْهِ. قَالَ: هَلْ بَقِيَ مِنْ وَالِدَيْكَ أَحَدٌ؟ قَالَ: أُمِّي، قَالَ: فَأَبْلِ اللَّهَ

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:160, 294 §6490, 6833. •Abū Dāwūd in *al-Sunan*, 3:17 §2528. •al-Nasā’ī in *al-Sunan*, 7:143 §4163.

² Set forth by Set forth by •al-Nasā’ī in *al-Sunan*, 6:111 §3104. •al-Ṭabarānī in *al-Mu’jam al-Kabīr*, 2:289 §2202. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:216 §3750. •al-Haythamī in *Majma’ al-Zawā’id*, 8:138.

فِي بَرِّهَا. فَإِذَا فَعَلْتَ ذَلِكَ فَأَنْتَ حَاجٌّ وَمُعْتَمِرٌ وَمُجَاهِدٌ. فَإِذَا رَضِيتَ عَنْكَ أُمُّكَ فَاتَّقِ اللَّهَ وَبَرَّهَا.

رَوَاهُ أَبُو يَعْلَى وَالتَّبَرَانِيُّ. وَقَالَ الْمُنْذِرِيُّ: رَوَاهُ أَبُو يَعْلَى وَالتَّبَرَانِيُّ فِي الصَّغِيرِ وَالْأَوْسَطِ، وَإِسْنَادُهُمَا جَيِّدٌ.

215/14. According to Anas b. Mālik رضي الله عنه:

“A man came to the Messenger of Allah ﷺ and submitted: ‘I wish for jihad but cannot afford it.’ He said: ‘Is one of your parents alive?’ The man said: ‘Yes my mother is alive.’ He said: ‘Fulfil your promise with Allah by providing your mother with excellent conduct. Once you have done it, you will be appointed the rank of one who performs Pilgrimage, Visitation (to Mecca) and jihad. So when your mother is pleased with you, fear Allah and continue treating her even better.’”¹

Reported by Abū Ya‘lā and al-Ṭabarānī. According to al-Mundhirī: “This tradition is reported by Abū Ya‘lā and al-Ṭabarānī in *al-Mu‘jam al-Ṣaghīr* and *al-Mu‘jam al-Awsaṭ*.”

١٥/٢١٦. عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: نَوْمُكَ عَلَى السَّرِيرِ بَرٌّ بِوَالِدَيْكَ تُضَحِّكُهُمَا وَيُضَحِّكَانِكَ أَفْضَلُ مِنْ جِهَادِكَ بِالسَّيْفِ فِي سَبِيلِ اللَّهِ ﻓِي سَبِيلِ اللَّهِ. رَوَاهُ الْبَيْهَقِيُّ فِي الشُّعَبِ.

216/15. According to ‘Abd Allāh b. ‘Umar رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘(Before) going to your bed, you should be in a state that you make your parents laugh by treating them with compassion, and they make you laugh, for this is superior to striving for the cause of Allah with sword.’”²

¹ Set forth by •Abū Ya‘lā in *al-Musnad*, 5:149 §2760. •al-Ṭabarānī in *al-Mu‘jam al-Awsaṭ*, 3:199 §2915, & *al-Mu‘jam al-Ṣaghīr*, 1:144 §218. •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 5:226 §1855. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:216 §3747.

² Set forth by •al-Bayhaqī in *Shu‘ab al-Īmān*, 6:179 §7836.

Reported by al-Bayhaqī in *Shu'ab al-Īmān*.

١٦/٢١٧. عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَتْ: قَدِمْتُ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ. فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ. قُلْتُ: وَهِيَ رَاغِبَةٌ، أَفَأَصِلُ أُمِّي؟ قَالَ: نَعَمْ صِلِي أُمَّكَ. مُتَّفَقٌ عَلَيْهِ.

217/16. Asmā' daughter of Abū Bakr رَضِيَ اللَّهُ عَنْهُ narrated:

"My mother came to me during the reign of the Messenger of Allah ﷺ when she was a polytheist. I asked the Messenger of Allah ﷺ about the ruling and submitted: 'She desires (a gift from me); shall I keep kinship with her?' He said: 'Yes, keep good relation with your (polytheist) mother.'"¹

Agreed upon by al-Bukhārī and Muslim.

١٧/٢١٨. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ أَكْبَرِ الْكِبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ. قِيلَ: يَا رَسُولَ اللَّهِ، وَكَيْفَ يَلْعَنُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ. مُتَّفَقٌ عَلَيْهِ.

218/17. According to 'Abd Allāh b. 'Amr رَضِيَ اللَّهُ عَنْهُ:

"Allah's Messenger ﷺ said: 'Indeed, one of the major sins is for the man to curse his parents.' He was asked: 'O Messenger of Allah, how does the man curse his parents?' He replied: 'A man reviles another man's father, so (in retaliation) he reviles his father, and he reviles his mother, so (in retaliation) he reviles his mother (so it is like reviling

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:924 §2477. •Muslim in *al-Ṣaḥīḥ*, 2:696 §1003.

one's own parents).”¹

Agreed upon by al-Bukhārī and Muslim.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2228 §5628. •Muslim in *al-Ṣaḥīḥ*, 1:92 §90.

التَّعَامُلُ مَعَ النِّسَاءِ بِالْبِرِّ وَالْمِلَاطِفَةِ

SECTION 3

EXCELLENT CONDUCT, PIETY AND KINDNESS WITH WOMEN

QUR'ĀN

١. ﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ﴾

1. *Men will have a share of what they earn, and women will have a share of what they earn.*¹

٢. ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتْلَىٰ النِّسَاءِ الَّتِي لَا تُولَدْنَ لَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْعَبُونَ أَن تَنْكِحُوهُنَّ وَالْمُسْتَضْعِفِينَ مِنَ الْوِلْدَانِ وَأَن تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا﴾

2. *And, (O Prophet,) people ask about your edict on matters concerning (orphan) women. Say: 'Allah ordains you in their case, and the commandment (already) being communicated to you in the holy Book (also) pertains to those orphan women whom you deny (the rights) which have been prescribed for them. And (in order to take their assets into possession) you want to marry them. In addition to that, there is (also a decree) on affairs concerning*

¹ Qur'ān, 4:32.

helpless minor children, that stick to justice in matters of orphans. And whatever good you do, Allah is indeed Well Aware of that. ﴿¹

٣. ﴿وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٤﴾ فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾

3. *And when he arrived at the watering (well) of Madyan, he found there a crowd of people watering (their flocks). And on a side, he saw two women, withdrawn, holding back (their goats. Mūsā [Moses]) asked: 'Why are you (standing) in this condition?' Both said: 'We cannot water (our goats) till the shepherds take back their flocks and our father is an aged man.' So he watered their (flocks) and then turned back to the shade and submitted: 'O Lord, I am in need of whatever good You send down to me.'* ﴿²

HADITH

١٨/٢١٩. عَنْ أَبِي بُرْدَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ أَبَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثَةٌ يُؤْتَوْنَ أَجْرُهُمْ مَرَّتَيْنِ (وَمِنْهُمْ): الرَّجُلُ تَكُونُ لَهُ الْأَمَةُ فَيَعْلَمُهَا فَيُحْسِنُ تَعْلِيمَهَا، وَيُؤَدِّبُهَا فَيُحْسِنُ أَدَبَهَا، ثُمَّ يُعْتِقُهَا فَيَتَزَوَّجُهَا فَلَهُ أَجْرَانِ.
رَوَاهُ الْبُخَارِيُّ وَابْنُ أَبِي شَيْبَةَ وَأَبُو عَوَانَةَ.

219/18. Abū Burda رَضِيَ اللَّهُ عَنْهُ reported on the authority of his father (Abū Mūsā al-Ash'arī):

"The Prophet ﷺ said: 'Three persons will get their reward twice. (One is) a person who has a slave girl and he educates her properly and

¹ Ibid., 4:127.

² Ibid., 28:23-24.

teaches her good manners properly (without violence) and then sets her free and marries her. Such a person will get a double reward.”¹

Reported by al-Bukhārī, Ibn Abī Shayba and Abū ‘Awāna.

١٩/٢٢٠. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: إِنْ كَانَتْ الْأَمَةُ مِنْ إِمَاءِ أَهْلِ الْمَدِينَةِ لَتَأْخُذُ بِيَدِ رَسُولِ اللَّهِ ﷺ فَتَنْطَلِقَ بِهِ حَيْثُ شَاءَتْ.
رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ.

220/19. Anas b. Mālik رضي الله عنه said,

“From amongst the female slaves of Medina (the illumined), any one (helpless and needy) could take hold of the hand of Allah’s Messenger ﷺ and take him (for the resolution of any of her matters) wherever she wanted (and the Holy Prophet ﷺ used to assist her in her matters with compassion).”²

Reported by al-Bukhārī and Aḥmad b. anbal.

٢٠/٢٢١. وَفِي رِوَايَةٍ عَنْهُ أَنَّ امْرَأَةً كَانَتْ فِي عَقْلِهَا سَيِّئٌ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ لِي إِلَيْكَ حَاجَةً. فَقَالَ: يَا أُمَّ فُلَانٍ، انْظُرِي أَيَّ السَّكَكِ شِئْتِ، حَتَّى أَقْضِيَ لَكَ حَاجَتَكَ، فَخَلَا مَعَهَا فِي بَعْضِ الطَّرِيقِ حَتَّى فَرَعَتْ مِنْ حَاجَتِهَا.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ.

221/20. Anas رضي الله عنه reported that a woman, with some psychiatric disorder, submitted:

“O Messenger of Allah! I need you in some matter.” He said: “O mother of so-and-so, wherever you want to go, let us go and I will sort out your matter.” Hence, he (while talking about and listening to her

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 3:1096 §2849. •Ibn Abī Shayba in *al-Muṣannaf*, 3:118 §12635. •Abū ‘Awāna in *al-Musnad*, 1:103 §68.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2255 §5724. •Aḥmad b. anbal in *al-Musnad*, 3:98 §11960. •Abū Nu‘aym in *ilyat al-Awliyā’*, 7:202.

problems) walked with her to different pathways until her needs were met (and she left).¹

Reported by Muslim, Aḥmad and Abū Dāwūd.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:1812 §2326. •Aḥmad b. anbal in *al-Musnad*, 3:119 §12218. •Abū Dāwūd in *al-Sunan*, 4:257 §4818.

التَّعَامُلُ مَعَ الزَّوْجَةِ بِالْبِرِّ وَالْمُلَاطَفَةِ وَالْإِحْسَانِ

SECTION 4

EXCELLENT CONDUCT, LOVE AND KINDNESS WITH THE WIFE

QUR'ĀN

١. ﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

1. *And, according to usage, women too have rights over men similar to the rights of men over women. Men, however, have an advantage over them. And Allah is All-Mighty, Most Wise.*¹

٢. ﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنْمِيَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوهُمَا أُولَدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

2. *And the mothers shall suckle their infants for two full*

¹ Qur'ān, 2:228.

years. This (injunction) is for him who wants to complete the suckling period. And, according to usage, the food and clothing of the feeding mothers is the obligation of the father of the child. No soul should be stressed beyond its capacity, (and) neither the mother nor the father should be harmed for the child. The same injunction is applicable to the heirs. Then if both the mother and the father desire with mutual consultation and consent to wean (even before the fixed two years), there will be no sin on them. Nor shall it be a sin if you intend to engage (wet nurses) for suckling the children, whilst you pay them whatever you do according to usage. And fear Allah and know that Allah is Watchful of all that you do. ﴿¹

۳. ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرْتُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْنَهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ۝۱۱﴾ وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ءَاتَاخُذُوهُ وَبُهِتْنَا وَإِنَّمَا

مُيِّنَا﴾

3. ﴿O believers! It is not lawful for you to become heirs to women by force. And do not retain them by force in order to take (back) from them a portion of what you gave them, unless they commit open indecency. And treat them honourably. Then if you dislike them, it may be that you dislike a thing and Allah places in it abundant good. And if you seek to take a wife in place of another and you have (by now) given to her heaps of wealth, yet do not take back any part of it. Do you want to take that wealth (back) by means of unjust accusation and manifest sin? ﴿²

¹ Ibid., 2:233.

² Ibid., 4:19-20.

٤. ﴿وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُواهَا كَالْمِغْلَقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا﴾

4. *«If a woman fears maltreatment or indifference on the part of her husband, there is no harm if both (husband and wife) reconcile on some appropriate accord, and reconciliation (in truth) is best. The human nature has (no doubt) been made (more or less) self-seeking, but if you practise benevolence and guard yourselves against evil, Allah is indeed Well Aware of the works that you do. And you simply do not have the ability to do (ideal) justice amongst your (more than one) wives, however ardently you may desire to do it. Do not, therefore, incline with absolute fondness (towards one, thus) leaving the other like something suspended (in the midst). But if you mend your ways and refrain (from injustice and maltreatment), Allah is Most Forgiving, Ever-Merciful.»*¹

٥. ﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۖ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ ۚ وَذَلِكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ۝ فَإِذَا بَلَغَ الْأَجَلُهَا فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ ۚ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾

¹ Ibid., 4:128-129.

5. ﴿O Prophet! (Say to the Muslims:) 'When you seek to divorce your women, divorce them during their period of purity and count their prescribed period. And keep fearing Allah, Who is your Lord. And do not drive them out of their homes, nor should they leave unless they commit open indecency. And these are Allah's (fixed) limits. And whoever transgresses Allah's limits has surely wronged his own soul. (O man,) you do not know that Allah may perhaps develop a new situation (to turn you back to her after divorce). Then when they reach closer to (the end of) their appointed term, retain them with kindness or separate from them with kindness. And take two just persons from amongst you as witnesses and establish testimony for the sake of Allah. This is advice for him alone who believes in Allah and the Last Day. And whoever fears Allah, He makes a way out for him (from pain and grief of this world and the Hereafter).﴾¹

٦. ﴿أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاسَرْتُمْ فَسْتَزْضِعْ لَهُنَّ أُخْرَى ۖ لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۖ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾

6. ﴿Keep the (divorced) women where you live according to your means. And do not harm them so as to make (the place of living) intolerable for them. And if they are pregnant, keep spending on them till they give birth to the child. Then if they suckle (the child) for your sake, pay them their recompense. And consult each other (as usual) for good. But if you experience difficulty mutually,

¹ Ibid., 65:1-2.

(then some) other woman may suckle the child. The affluent one should spend (according to) his means. And whoever is provided sustenance scarcely, let him spend (on her maintenance) out of the provision which Allah has given him. Allah does not burden anyone beyond what He has given him. Allah will soon bring about ease after hardship. ﴿١﴾

HADITH

٢١/٢٢٢. عَنْ عَمْرِو بْنِ الْأَخْوَصِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رَسُولِ اللَّهِ ﷺ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَذَكَرَ وَوَعَّظَ. فَقَالَ: أَلَا، وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، ... أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا. فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ: فَلَا يُوطِئَنَّ فُرْشَكُمْ مَنْ تَكْرَهُونَ وَلَا يَأْذَنَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ، أَلَا وَحَقُّهُنَّ عَلَيْكُمْ: أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَه. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

222/21. ‘Amr b. al-Aḥwaṣ رَضِيَ اللَّهُ عَنْهُ reported that he was with the Prophet ﷺ on the occasion of the Farewell Pilgrimage. The Messenger of Allah ﷺ, after expressing his gratitude and praise to Allah, exhorted and advised us and said:

“Listen! Treat women well ... Beware! There are rights for your women upon you, and your rights upon your women, for they are not allowed to ruin your beds nor permit anyone whom you dislike in your homes. And their rights upon you is that you treat them with benevolence for their clothes and food.”²

Reported by al-Tirmidhī and Ibn Mājah. According to al-

¹ Ibid., 65:6–7.

² Set forth by •al-Tirmidhī in *al-Sunan*, 3:467 §1163. •Ibn Mājah in *al-Sunan*, 1:594 §1851. •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:372 §9169.

Tirmidhī: "This is a fine authentic tradition."

٢٢/٢٢٣. وَفِي رِوَايَةٍ: عَنْ مُعَاوِيَةَ بْنِ حَيْدَةَ رضي الله عنه قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا حَقُّ زَوْجَةٍ أَحَدِنَا عَلَيْهِ؟ قَالَ: أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ أَوْ اكْتَسَبْتَ، وَلَا تَضْرِبَ الْوَجْهَ، وَلَا تُقَبِّحَ، وَلَا تَهْجُرَ إِلَّا فِي الْبَيْتِ.
رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ.

223/22. According to Mu'āwiya b. Hayda رضي الله عنه:

"I said: 'O Messenger of Allah, what is the wife's right over one of us?' He said: 'That you must feed her when you eat, you must clothe her when you clothe yourself or earn, you must not strike her face, you must not speak to her foul language, and you must not separate her except within the home.'"¹

Reported by Aḥmad and Abū Dāwūd (with this wording).

٢٣/٢٢٤. وَفِي رِوَايَةٍ عَنْ عَائِشَةَ رضي الله عنها: قَالَتْ: مَا ضَرَبَ رَسُولُ اللَّهِ صلی الله علیہ وسلم خَادِمًا لَهُ وَلَا امْرَأَةً، وَلَا ضَرَبَ بِيَدِهِ شَيْئًا.
رَوَاهُ النَّسَائِيُّ وَابْنُ مَاجَهٍ وَاللَّفْظُ لَهُ.

224/23. 'Ā'isha رضي الله عنها reported that the Messenger of Allah صلی الله علیہ وسلم would never strike any of his wives or slaves. He never struck anyone with his blessed hands.²

Reported by al-Nasā'ī and Ibn Mājah (with this wording).

٢٤/٢٢٥. وَفِي رِوَايَةٍ: عَنْ إِيَّاسِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ذُبَابٍ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ

¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:447, 5:3 §20027, 20036. •Abū Dāwūd in *al-Sunan*, 2:244 §2142. •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:373 §9171. •Abd al-Razzāq in *al-Muṣannaf*, 7:148 §12583. •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 19:427 §1038.

² Set forth by •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:371 §9165. •Ibn Mājah in *al-Sunan*, 1:638 §1984.

ﷺ: لَا تَضْرِبُنَّ إِمَاءَ اللَّهِ.

رَوَاهُ ابْنُ مَاجَه.

225/24. According to Īyās b. ‘Abd Allāh b. Abī Dhubāb ﷺ:

“The Prophet ﷺ said: ‘Never strike the female slaves of Allah.’”¹

Reported by Ibn Mājah.

٢٥/٢٢٦. عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: إِنَّكَ لَنْ تُنْفِقَ

نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجَرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلَ فِي فَمِ امْرَأَتِكَ.

مُتَّفَقٌ عَلَيْهِ.

226/25. According to Sa’d b. Abī Waqqāṣ ﷺ, Allah’s Messenger ﷺ said to him:

“You will not spend on means of support, seeking Allah’s countenance (pleasure) thereby, without being rewarded for it, even for the bite you put into the mouth of your wife!”²

Agreed upon by al-Bukhārī and Muslim.

٢٦/٢٢٧. عَنْ ثَوْبَانَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ

دِينَارٌ يُنْفِقُهُ عَلَى عِيَالِهِ، وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى ذَاتَيْهِ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ يُنْفِقُهُ عَلَى

أَصْحَابِهِ فِي سَبِيلِ اللَّهِ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ مَاجَه وَالنَّسَائِيُّ فِي السُّنَنِ الْكُبْرَى.

227/26. According to Thawbān ﷺ:

“The Messenger of Allah ﷺ said: ‘The most excellent dīnār is the one that a person spends on his family, and the dīnār that someone spends on his mount in the way of Allah Most High, and the dīnār

¹ Set forth by •Ibn Mājah in *al-Sunan*, 1:638 §1985.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:30 §56, & 1:435 §1233. •Muslim in *al-Ṣaḥīḥ*, 3:1250 §1628. •Mālik in *al-Muwatta’*, 2:763 §1456.

that someone spends on his companions in Allah's path."¹

Reported by Muslim, Aḥmad, Ibn Mājah and al-Nasā'ī in *Sunan al-Kubrā*.

٢٢٨/٢٧. وَفِي رِوَايَةٍ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ، وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ، وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ. أَعْظَمُهَا أَجْرًا الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ مَاجَهَ وَالتَّسَائِيُّ فِي السُّنَنِ الْكُبْرَى.

228/27. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

"The Messenger of Allah ﷺ said: 'Of the dīnār you spend in the way of Allah, or to set free a slave, or as a charitable donation given to a needy, or to support your family, the dīnār that is most richly rewarded is the one you spend on your family.'"²

Reported by Muslim, Aḥmad, Ibn Mājah and al-Nasā'ī in *Sunan al-Kubrā*.

٢٢٩/٢٨. عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي كُتِبْتُ فِي غَزْوَةٍ كَذَا وَكَذَا وَامْرَأَتِي حَاجَةٌ. قَالَ: ازْجَعِ فَحُجَّ مَعَ امْرَأَتِكَ.
مُتَّفَقٌ عَلَيْهِ.

229/28. According to Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ:

"A man came to the Holy Prophet ﷺ and submitted: 'O, Messenger of Allah! I have enlisted in the army for a such-and-such *ghazwa* (a battle in which the Prophet ﷺ used to participate), but my wife wants to go for Hajj (so what is the commandment)?' Allah's Messenger said,

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 2:691 §994. •Aḥmad b. anbal in *al-Musnad*, 5:277 §22434. •Ibn Mājah in *al-Sunan*, 2:922 §2760. •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:376 §9182.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 2:692 §995. •Aḥmad in *al-Musnad*, 2:473 §10122. •al-Nasā'ī in *al-Sunan al-Kubrā*, 5:376 §9183.

‘Go back and perform Hajj with your wife (for her rights are also obligatory upon you).’”¹

Agreed upon by al-Bukhārī and Muslim.

٢٣٠/٢٩. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِكُمْ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

230/29. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

“Allah’s Messenger ﷺ said: ‘Where faith is concerned, the most perfect of the believers is the finest of them in moral character, and the best of you are the best of you for their women.’”²

Reported by Aḥmad, al-Tirmidhī and al-Dārimī. According to al-Tirmidhī: “This is a fine authentic tradition.”

٢٣١/٣٠. وَفِي رِوَايَةٍ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَالْأَطْفَهُمْ بِأَهْلِهِ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ فِي السُّنَنِ الْكُبْرَى.

231/30. According to ‘Ā’isha رَضِيَ اللَّهُ عَنْهَا:

“The Messenger of Allah ﷺ said: ‘Among the believers, the most perfect ones are those who possess the finest moral character, and they are most kind and affectionate towards their family.’”³

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 3:1114 §2896. •Muslim in *al-Ṣaḥīḥ*, 2:978 §1341.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:472 §10110. •al-Tirmidhī in *al-Sunan*, 3:466 §1162. •al-Dārimī in *al-Sunan*, 2:415 §2792. •al-Ḥākim in *al-Mustadrak*, 1:43 §2.

³ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 6:47 §24250. •al-Tirmidhī in *al-Sunan*, 5:9 §2612. •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:364 §9154. •al-Ḥākim in *al-Mustadrak*, 1:119 §173.

Reported by Aḥmad, al-Tirmidhī and al-Nasā'ī in *al-Sunan al-Kubrā*.

٣١/٢٣٢. عَنْ عَائِشَةَ ۓ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ وَابْنُ حِبَّانَ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

232/31. According to 'Ā'isha ۓ:

“The Messenger of Allah ﷺ said: ‘The better of you are those who are kind towards their family, and I am the best among you all for my family.’”¹

Reported by al-Tirmidhī, Ibn Mājah and Ibn ʿibbān. According to al-Tirmidhī: “This is a fine authentic tradition.”

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 5:709 §3895. •Ibn Mājah in *al-Sunan*, 1:636 §1977. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 9:484 §4177.

حُسْنُ مُعَامَلَةِ النَّبِيِّ ﷺ مَعَ أَزْوَاجِهِ

SECTION FIVE

EXCELLENT CONDUCT, LOVE AND COMPASSION OF THE HOLY PROPHET ﷺ WITH HIS WIVES

QUR'ĀN

يَا أَيُّهَا النَّبِيُّ إِنَّا أَخْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي ءَاتَيْتَ أُجُورَهُنَّ وَمَا
مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتٍ عَمَّكَ وَبَنَاتٍ عَمَّتِكَ
وَبَنَاتٍ خَالَكَ وَبَنَاتٍ خَالَتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ
وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ
الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ
لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٠﴾ تَرْجِي مَنْ
تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمِنْ أَبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا
جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَى أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا ءَاتَيْتَهُنَّ
كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾ لَا يَحِلُّ لَكَ
النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا
مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا ﴿٥٢﴾

﴿O Prophet! Surely, We have made lawful for you those

of your wives whom you have paid their dower, and those who are in your possession (according to Allah's commandments) whom Allah has given you as spoils of war, and the daughters of your paternal uncles, and the daughters of your paternal aunts, and the daughters of your maternal uncles, and the daughters of your maternal aunts who have emigrated with you, and any other believing woman who dedicates herself to the Holy Prophet (for marriage), provided the Holy Prophet (too) has the intention to marry her (so all these are lawful for you. This command is) exclusively for you, not for other believers (of the Umma [Community]). Indeed, We know best what We have prescribed for them (the Muslims) concerning their wives and the slave girls they possess. (But this exclusive command for lawfulness of number of wives in your respect has been given) so that there remains no difficulty for you (in making elaborate arrangements for the education and training of the women of the Muslim Umma [community]). And Allah is Most Forgiving, Ever-Merciful. (O Prophet! You have a choice) to postpone (the turn of) any (wife) whom you may please from amongst your wives, and keep with you (any of them on priority) whom you may please. And there is no blame on you if you desire her (to be with you) from whom you kept distance (for a while). This makes possible for them cooling their eyes (by seeing you) and they will not remain grieved and they will all feel pleased and delighted for what you have blessed them with. And Allah knows best what is in your hearts and Allah is All-Knowing, Forbearing. After that (they have preferred your pleasure and your service to the worldly benefits), it is not lawful for you also (to marry) more women (so that these wives alone may enjoy the distinction of their glory). Nor is it lawful that (in case of divorce to some and regarding it Our command to maintain the present number of wives) you take (into marriage) other wives in their place, even though their

*beauty (of behaviour, moral conduct and style of preaching Dīn [Religion]) may seem to you pleasingly excellent. But the slave girl that is in your possession (by Our command is lawful). And Allah is Ever-Watchful over everything.*¹

HADITH

٣٢ / ٢٣٣. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: وَاللَّهِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقُومُ عَلَى بَابِ حُجْرَتِي، وَالْحَبَشَةُ يَلْعَبُونَ بِحَرَائِمِهِمْ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ، يَسْتُرُنِي بِرِدَائِهِ، لِكَيْ أَنْظُرَ إِلَى لَعِبِهِمْ، ثُمَّ يَقُومُ مِنْ أَجْلِ حَتَّى أَكُونَ أَنَا الَّتِي أَنْصَرِفُ، فَاقْدِرُوا قَدْرَ الْجَارِيَةِ الْحَدِيثَةِ السَّنِّ، حَرِيصَةً عَلَى اللَّهِ. مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

233/32. According to 'Ā'isha رَضِيَ اللَّهُ عَنْهَا:

“By Allah, (I can still envision) the Messenger of Allah ﷺ standing at the door of my room, screening me with his cloak, enabling me to see the sport of the Abyssinians as they played with their daggers in the mosque of the Messenger of Allah ﷺ. He kept standing for my sake (till I was satisfied) and then I went back; and now you can imagine how much an adolescent girl can be fond of watching sports (she stood there for a long time and this was the Holy Prophet's excellent conduct towards his wives).”²

Reported by al-Bukhārī and Muslim (and the wording is his).

٣٣ / ٢٣٤. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ أَبُو بَكْرٍ وَعِنْدِي جَارِيَتَانِ مِنْ جَوَارِي الْأَنْصَارِ، تُغْنِيَانِ بِمَا تَقَاوَلَتِ الْأَنْصَارُ يَوْمَ بُعَاثَ، قَالَتْ: وَلَيْسَتَا بِمُعْنِيَيْنِ، فَقَالَ أَبُو بَكْرٍ: أَمَرَامِرُ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ؟ وَذَلِكَ فِي يَوْمٍ عِيدٍ. فَقَالَ رَسُولُ

¹ Qur'ān, 33:50-52.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5:1988 §4894, & 5:2006 §4938. •Muslim in *al-Shaḥīḥ*, 2:609 §892. •al-Nasā'ī in *al-Sunan*, 3:195 §1595.

الله ﷺ: يَا أَبَا بَكْرٍ، إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَهَذَا عِيدُنَا.
مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةِ مُسْلِمٍ: وَفِيهِ جَارِيَتَانِ تَلْعَبَانِ بِدُفٍّ.

234/33. According to 'Ā'isha ؓ:

"Abū Bakr ؓ came (to my house) and I had two girls with me from among the girls of the Ansar, and they were singing about the bravery of Ansar in the Battle of *Bu'ath*. They were not (professional) singers. Upon this, Abū Bakr ؓ said: 'Satanic instruments are being played in the house of the Messenger of Allah ﷺ?' And that was an 'Īd day. Upon this, the Messenger of Allah ﷺ said: 'O Abū Bakr ؓ! Every nation has a festival, and it is our festival (so let them play on).'"¹

Agreed upon by al-Bukhārī and Muslim.

In Muslim's tradition, these are the wordings: "There were two (slave) girls in the house who were playing a tambourine."

٣٤/٢٣٥. عَنْ أَنَسٍ ؓ أَنَّ جَارًا لِرَسُولِ اللَّهِ ﷺ فَارِسِيًّا، كَانَ طَيِّبَ الْمَرْقِ، فَصَنَعَ لِرَسُولِ اللَّهِ ﷺ، ثُمَّ جَاءَ يَدْعُوهُ، فَقَالَ: وَهَذِهِ لِعَائِشَةَ؟ فَقَالَ: لَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: لَا، فَعَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَهَذِهِ؟ قَالَ: لَا، قَالَ رَسُولُ اللَّهِ ﷺ: لَا، ثُمَّ عَادَ يَدْعُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَهَذِهِ، قَالَ: نَعَمْ، فِي الثَّالِثَةِ، فَقَامَ يَتَدَاوِعَانِ حَتَّى أَتَيَا مَنْزِلَهُ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

235/34. Anas b. Mālik ؓ reported:

"Allah's Messenger ﷺ had a neighbour who was Persian (by descent), and he was an expert in the preparation of food. He prepared (soup) for Allah's Messenger and then came to him to invite him (to that

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:324 §909, & 3:1430 §3716. •Muslim in *al-Ṣaḥīḥ*, 2:607–608 §892. •Ibn Mājah in *al-Sunan*, 1:612 §1898.

feast). He (Allah's Messenger) said: 'Is this also for 'Ā'isha?' He said: 'No'. Thereupon Allah's Messenger ﷺ also said: 'No (then I cannot join the feast).' He returned and invited him, and Allah's Messenger said: 'She is also here (i.e. 'Ā'isha should also be invited).' He said: 'No'. Thereupon Allah's Messenger ﷺ also said: 'No (and declined his offer).' He returned again to invite him and Allah's Messenger ﷺ again said: 'She is also here.' He (the host) said: 'Yes,' at the third time. Then he accepted his invitation, and both of them set out until they came to his house."¹

Reported by Muslim and Aḥmad.

٢٣٦/٣٥. عَنْ الْأَسْوَدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا مَا كَانَ النَّبِيُّ ﷺ يَصْنَعُ فِي بَيْتِهِ؟ قَالَتْ: كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ، تَعْنِي خِدْمَةَ أَهْلِهِ، فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالتِّرْمِذِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

236/35. Al-Aswad narrated رَضِيَ اللَّهُ عَنْهُ:

"I asked 'Ā'isha رَضِيَ اللَّهُ عَنْهَا: 'What did the Holy Prophet ﷺ use to do in his house?' She replied, 'He used to keep himself busy serving his family, and when it was the time for prayer, he would go for it.'"²

Reported by al-Bukhārī, Aḥmad and al-Tirmidhī. According to al-Tirmidhī: "This is a fine authentic tradition."

٢٣٧/٣٦. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا كَانَتْ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، قَالَتْ: فَسَابَقْتُهُ، فَسَبَقْتُهُ عَلَى رَجُلِي، فَلَمَّا حَمَلْتُ اللَّحْمَ سَابَقْتُهُ، فَسَبَقَنِي. فَقَالَ: هَذِهِ بَيْتُكَ السَّبَقَةِ.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:1609 §2037. •Aḥmad in *al-Musnad*, 3:123 §12265.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:239 §644, & 5:2052 §5048. •Aḥmad in *al-Musnad*, 6:49 §24272. •al-Tirmidhī in *al-Sunan*, 4:654 §2489.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ وَابْنُ مَاجَهَ وَالنَّسَائِيُّ فِي السُّنَنِ
الْكُبْرَى.

237/36. According to 'Ā'isha ؓ:

“While I was on a journey along with the Prophet ﷺ, I had a race with him and I outstripped him on my feet. When I became fleshy, (again) I had a race with him and he outstripped me. He said, ‘This makes up for that outstripping.’”¹

Reported by Aḥmad, Abū Dāwūd (and the wording is his), Ibn Mājah and al-Nasā'ī in *al-Sunan al-kubrā*.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 6:39 §24164. •Abū Dāwūd in *al-Sunan*, 3:29 §2578. •Ibn Mājah in *al-Sunan*, 1:531 §1979. •al-Nasā'ī in *al-Sunan al-kubrā*, 5:304 §8943.

التَّعَامُلُ مَعَ الْأَوْلَادِ بِالْبِرِّ وَالْمِلَاطَةِ

SECTION 6

COMPASSION AND BENEVOLENCE WITH OFFSPRING

QUR'ĀN

١. ﴿رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ﴾

1. *«O our Lord! Make both of us submissive to Your command; and raise out of our future generations an Umma (Community) exclusively obedient to You; and teach us our ways of worship (and Pilgrimage) and turn to us (with mercy and forgiveness). Verily, it is You Who are Most Relenting, Ever-Merciful.»*^I

٢. ﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوهُمَا أُولَدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

^I Qur'ān, 2:128.

2. *«And the mothers shall suckle their infants for two full years. This (injunction) is for him who wants to complete the suckling period. And, according to usage, the food and clothing of the feeding mothers is the obligation of the father of the child. No soul should be stressed beyond its capacity, (and) neither the mother nor the father should be harmed for the child. The same injunction is applicable to the heirs. Then if both the mother and the father desire with mutual consultation and consent to wean (even before the fixed two years), there will be no sin on them. Nor shall it be a sin if you intend to engage (wet nurses) for suckling the children, whilst you pay them whatever you do according to usage. And fear Allah and know that Allah is Watchful of all that you do.»¹*

٣. ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِ كَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ إِن كَانَ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلَا بُوَيْهَ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ آبَاؤُهُ فَلِلَّذِ كَرِ ثُلُثُ الثُّلُثِ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ؕ لِأَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنْ أَلَّهَ كَانَ عَلِيمًا

حَكِيمًا

3. *«Allah commands you concerning (the inheritance of) your children: The share of a son is equal to that of two daughters; then if there are only daughters (two or) more, they are entitled to two-thirds of the inheritance; if there is only one daughter, her share will be one half; the mother and the father of the deceased will get one-sixth of the inheritance each if the deceased leaves children behind; but in case the deceased has no children and the heirs are*

¹ Ibid., 2:233.

only his mother and his father, the mother's share is one-third (and the rest is the father's); then, if he has brothers and sisters, the mother will have a sixth portion. This distribution will be (executed) after (the fulfilment of) the will he may have made or after (the payment of) the debt. You know not which of them, whether your parents or your sons, are closer to you in bringing you benefit. This (distribution) is a duty assigned (i.e., fixed) by Allah. Surely, Allah is All-Knowing, Most Wise. ﴿¹

٤. ﴿قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ﴾

4. ﴿Certainly, ruined are they who kill their children without (true) knowledge out of (sheer) foolishness, and make those (things) unlawful which Allah has bestowed upon them (as sustenance), inventing a lie against Allah. They have certainly lost the straight path and could not be rightly guided.﴾²

٥. ﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ ۖ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ ۖ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَلَّيْتُ بِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾

5. ﴿Say: 'Come, I will recite to you those things which your Lord has forbidden to you: Do not set up anything as a partner with Him; be morally excellent with parents; and do not kill your children owing to poverty. We alone give you sustenance and (will provide for) them as well. And do not draw near to shameful deeds (whether) open or hidden. And do not kill the soul whose (killing) Allah has

¹ Ibid., 4:11.

² Ibid., 6:140.

*forbidden, except when it is rightfully due (according to law in self-defence against disruption and whilst combating terrorism). It is these (injunctions) He has enjoined upon you so that you may apply reason.*¹

٦. ﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ

قَتْلَهُمْ كَانَ خِطَاً كَبِيراً﴾

6. *And do not kill your children due to fear of poverty. We alone provide for them and for you (as well). Indeed, killing them is a major sin.*²

HADITH

٣٧/٢٣٨. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتِي بِالصَّبِيَّانِ فَيَبْرُكُ عَلَيْهِمْ وَيُحَنِّكُهُمْ.

رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَأَبُو عَوَانَةَ.

238/37. The Mother of the Believers, 'Ā'isha رَضِيَ اللَّهُ عَنْهَا reported:

"New-born infants were brought to Allah's Messenger ﷺ. He blessed them and rubbed their palates with dates (that he chewed in his mouth)."³

Reported by Muslim, Abū Dāwūd and Abū 'Awāna.

٣٨/٢٣٩. وَفِي رِوَايَةٍ: عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: رَحِمَ اللَّهُ وَالِدَا أَعَانَ وَلَدَهُ عَلَى بَرِّهِ بِالْإِفْضَالِ عَلَيْهِ.

رَوَاهُ ابْنُ أَبِي شَيْبَةَ وَابْنُ السَّرِيِّ وَابْنُ أَبِي الدُّنْيَا مُرْسَلًا وَالسُّلَمِيُّ

¹ Ibid., 6:151.

² Ibid., 17:31.

³ Set forth by •Muslim in *al-Shaḥīḥ*, 3:1691 §2147. •Abū Dāwūd in *al-Sunan*, 4:328 §5106. •Abū 'Awāna in *al-Musnad*, 1:172 §518.

مَرْفُوعًا.

239/38. According to 'Alī b. Abī Ṭālib (عليه السلام):

"Allah's Messenger (ﷺ) said: 'May Allah Most High send mercy upon the father who helped his son in piety through his excellent conduct.'"¹

Mursal (one-link-missing) hadith reported by Ibn Abī Shayba, Ibn al-Sarrī and Ibn Abī al-Dunyā; al-Sulamī reported it as hadith *murfū'* (from the Prophet (ﷺ)).

٣٩/٢٤٠. وَفِي رَوَايَةٍ: عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) قَالَ: قَالَ رَسُولُ اللَّهِ (ﷺ): أَعِينُوا أَوْلَادَكُمْ عَلَى الْإِيرِّ، مَنْ شَاءَ اسْتَخْرَجَ الْعُقُوقَ مِنْ وَلَدِهِ. رَوَاهُ الطَّبْرَانِيُّ وَذَكَرَهُ الْهِنْدِيُّ.

240/39. According to Abū Hurayra (رضي الله عنه):

"The Messenger of Allah (ﷺ) said: 'If anyone amongst you wants to protect the children from disobedience, then he should assist the children in pious and good deeds (nurture them well, teach them good morals, treat them with love and affection, and deal fair among them).'"²

Reported by al-Ṭabarānī and related by al-Hindī.

٤٠/٢٤١. عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ (ﷺ) قَالَ: مَا نَحَلَ وَالِدٌ وَلَدًا أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابَيْهَقِيُّ.

241/40. Ayyūb b. Mūsā narrated from his father, on the authority of

¹ Set forth by •Ibn Abī Shayba in *al-Muṣannaf*, 5:219 §25415. •Ibn al-Sarrī in *al-Zuhad*, 2:486 §995. •Ibn Abī al-Dunyā in *al-Ayāl*, 1:306 §150. •al-Sulamī in *Ādāb al-Ṣuḥba wa usn al-Ashra*, 97 §137.

² Set forth by •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 4:237 §4076. •al-Hindī in *Kanz al-Ummāl*, 16:190 §45419. •Abd al-Ra'ūf al-Manāwī in *Fayḍ al-Qadīr*, 2:13.

his grandfather that the Messenger of Allah ﷺ said:

“No father can give a gift better than good manners to his son (providing good education and nurturing him well and teaching good morals).”¹

Reported by Aḥmad, al-Tirmidhī and al-Bayhaqī.

٤١/٢٤٢. وَفِي رِوَايَةٍ: عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: أَكْرَمُوا أَوْلَادَكُمْ وَأَحْسِنُوا أَدَبَهُمْ.
رَوَاهُ ابْنُ مَاجَهٍ وَذَكَرَهُ الْمُؤَدِّرِيُّ.

242/41. Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allah ﷺ said:

“Bestow honour on your children, and teach them good manners.”²

Reported by Ibn Mājah and related by al-Mundhirī.

٤٢/٢٤٣. وَفِي رِوَايَةٍ: عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: سَوُّوا بَيْنَ أَوْلَادِكُمْ فِي الْعَطِيَّةِ، فَلَوْ كُنْتُ مُفَضِّلًا أَحَدًا لَفَضَّلْتُ النِّسَاءَ.
ذَكَرَهُ الْبُخَارِيُّ فِي التَّرْجَمَةِ مُخْتَصَرًا وَرَوَاهُ الطَّبْرَانِيُّ وَالْبَيْهَقِيُّ.

243/42. According to Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا:

“The Prophet ﷺ said: “Treat your children equally while distributing among them gifts, for if I preferred anyone, I would surely prefer the females (the daughters to the sons)!”³

Reported briefly by al-Bukhārī in chapter heading and by al-Tabarānī and al-Bayhaqī.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:78 §16763. •al-Tirmidhī in *al-Sunan*, 4:338 §1952. •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:84 §4876.

² Set forth by •Ibn Mājah in *al-Sunan*, 2:1211 §3671. •al-Mundhirī in *al-Targhib wa al-Tarhīb*, 3:51 §3038.

³ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:913. •al-Tabarānī in *al-Mu‘jam al-Kabīr*, 11:354 §11997. •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:177 §11780. •al-Ṭahāwī in *Sharḥ Ma‘ānī al-Āthār*, 4:86.

٤٣/٢٤٤. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: أَمَرَ النَّبِيُّ ﷺ بِالصَّدَقَةِ. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، عِنْدِي دِينَارٌ. فَقَالَ: تَصَدَّقْ بِهِ عَلَى نَفْسِكَ، قَالَ: عِنْدِي آخَرُ، قَالَ: تَصَدَّقْ بِهِ عَلَى وَلَدِكَ، قَالَ: عِنْدِي آخَرُ، قَالَ: تَصَدَّقْ بِهِ عَلَى زَوْجَتِكَ، أَوْ قَالَ: زَوْجِكَ. قَالَ: عِنْدِي آخَرُ، قَالَ: تَصَدَّقْ بِهِ عَلَى خَادِمِكَ، قَالَ: عِنْدِي آخَرُ، قَالَ: أَنْتَ أَبْصَرُ. رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَاللَّفْظُ لِأَبِي دَاوُدَ.

244/43. According to Abū Hurayra رضي الله عنه:

“The Prophet ﷺ commanded charitable donation, so a man said: ‘O Messenger of Allah, I have a gold coin!’ He told him: ‘Treat it as a charitable donation to yourself!’ He said: ‘I have another!’ He told him: ‘Treat it as a charitable donation to your children!’ He said: ‘I have another!’ He told him: ‘Treat it as a charitable donation to your spouse!’ He said: ‘I have another!’ He told him: ‘Treat it as a charitable donation to your servant!’ He said: ‘I have another!’ He told him: ‘You are very far-sighted (spend it appropriately)!’¹

Reported by Aḥmad, Abū Dāwūd (the wording is his) and al-Nasā’ī.

٤٤/٢٤٥. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: مَا رَأَيْتُ أَحَدًا كَانَ أَرْحَمَ بِالْعِيَالِ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: كَانَ إِبْرَاهِيمُ مُسْتَرْضِعًا لَهُ فِي عَوَالِي الْمَدِينَةِ، فَكَانَ يَنْطَلِقُ وَنَحْنُ مَعَهُ، فَيَدْخُلُ الْبَيْتَ وَإِنَّهُ لَيَدَّخِنُ وَكَانَ ظُهُرُهُ قَيْنًا، فَيَأْخُذُهُ، فَيَقْبَلُهُ، ثُمَّ يَرْجِعُ. مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

245/44. Anas b. Mālik رضي الله عنه reported:

“I have never seen anyone more kind to his children than Allah’s Messenger ﷺ. Ibrāhīm (the son of the Holy Prophet) was sent to the suburb of Medina for nursing. He used to go there and we accompanied

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:251 §7413. •Abū Dāwūd in *al-Sunan*, 2:132 §1691. •al-Nasā’ī in *al-Sunan*, 5:62 §2535. •Abū Ya’lā in *al-Musnad*, 11:493 §6616.

him. He used to enter the house, even though there was smoke, for the husband of the nursing woman was a blacksmith. He (the Holy Prophet) used to pick him (his son Ibrāhīm) up and kiss him and then come back.”¹

Reported by al-Bukhārī and Muslim (the wording is his).

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:439 §1241. •Muslim in *al-Ṣaḥīḥ*, 4:1808 §2316. •Aḥmad b. anbal in *al-Musnad*, 3:112 §12123. •al-Bayhaqī in *Shu‘ab al-Īmān*, 7:465 §11011.

التَّعَامُلُ مَعَ الْبَنَاتِ بِالْبِرِّ وَالْمِلَاطِفَةِ

SECTION 7

COMPASSION AND BENEVOLENCE WITH
DAUGHTERS

QUR'AN

١. ﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ١٥
يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۖ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي
الْتُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ﴾

1. *And when the news (of the birth) of a daughter is disclosed to any of them, his face turns dark and he gets pent up with anger. He seeks to hide himself from people due to the (presumed) bad news that is given to him. (He now gets down to thinking) whether he should keep her (alive) despite humiliation and disgrace, or bury her (alive) in the earth. See! How wicked is the decision that they make!*¹

٢. ﴿فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ١٦﴾ قَالَتْ إِحْدَاهُمَا يَتَّابِتِ اسْتَعْجِرُهُ إِنَّ

¹ Qur'an, 16:58-59.

خَيْرَ مَنْ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿١﴾

2. *Then (after a while) one of those two (girls) came to him walking modestly. She said: 'My father invites you so that he may reward you for (your labour in) watering (the flocks) for us. So when Mūsā (Moses) came to (Shu'ayb, the father of those girls,) and narrated to him (the preceding) incidents, he said: 'Do not fear. You are safe and secure from the oppressive people.' One of those (girls) said: 'O (my) respectable father, take him (into your service). Surely, the best person you can employ is the one who is strong and trustworthy (and he is worthy of this assignment).'*'¹

٣. ﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ﴾

3. *And when the infant girl buried alive will be asked, For what crime was she slain?*²

HADITH

٤٥ / ٢٤٦. عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: جَاءَتْنِي امْرَأَةٌ وَمَعَهَا ابْنَتَانِ لَهَا، فَسَأَلَتْنِي فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ وَاحِدَةٍ، فَأَعْطَيْتُهَا إِيَّاهَا فَأَخَذَتْهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ مِنْهَا شَيْئًا، ثُمَّ قَامَتْ فَخَرَجَتْ وَابْنَتَاهَا، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَحَدَّثَنِي حَدِيثَهَا. فَقَالَ النَّبِيُّ ﷺ: مَنْ ابْتُلِيَ مِنَ الْبَنَاتِ بِشَيْءٍ فَأَحْسَنَ إِلَيْهِنَّ، كُنَّ لَهُ سِرًّا مِنَ النَّارِ.

مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

246/45. 'Ā'isha ؓ, the wife of the Prophet ﷺ said:

"A woman came to me along with her two daughters. She asked me for (food) but I had nothing with me except a date, so I gave her that.

¹ Ibid., 28:25-26.

² Ibid., 81:8-9.

She accepted it and then divided it between her two daughters and she ate nothing out of that. She then got up and left with her daughters. (In the meanwhile) the Prophet ﷺ visited me and I mentioned to him her story. Thereupon the Prophet ﷺ said: 'He who is put to the test (in the responsibility of upbringing and nurturing) for his daughters, and he accords benevolent treatment to them, these daughters become a shield for him (to guard him) against Hell.'"¹

Agreed upon by al-Bukhārī and Muslim (the wording is his).

٤٦/٢٤٧. وَفِي رِوَايَةٍ عَنْهَا أَنَّهَا قَالَتْ: جَاءَتْنِي مِسْكِينَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا، فَأَطْعَمْتُهَا ثَلَاثَ تَمَرَاتٍ، فَأَعْطَتُ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً وَرَفَعَتْ إِلَيَّ فِيهَا تَمْرَةً لِتَأْكُلَهَا، فَاسْتَطَعَمْتُهَا ابْنَتَاهَا، فَشَقَّتِ التَّمْرَةَ الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلَهَا بَيْنَهُمَا فَأَعْجَبَنِي شَأْنُهَا، فَذَكَرْتُ الَّذِي صَنَعْتُ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: إِنَّ اللَّهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ أَوْ أَعْتَقَهَا بِهَا مِنَ النَّارِ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ جِبَانَ.

247/46. 'Ā'isha ؓ narrated:

"A needy woman came to me holding up her two daughters. So I gave her three dates. She gave a date to each of them and then she took a date and brought that to her mouth in order to eat that, but her daughters asked for that too. Then the date she intended to eat, she divided it between them. This (kind) treatment of her impressed me and I mentioned that preference of woman (for her daughters) to the Messenger of Allah ﷺ. Thereupon, he said: 'Verily! Allah has assured her Paradise or (said) 'He has freed her from Hellfire because of (this act) of hers.'"²

Reported by Muslim, Aḥmad and Ibn ibbān.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2234 §5649. •Muslim in *al-Ṣaḥīḥ*, 4:2027 §2629.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2027 §2630. •Aḥmad b. anbal in *al-Musnad*, 6:92 §24655. •Ibn ibbān in *al-Ṣaḥīḥ*, 2:193 §448.

٤٧/٢٤٨. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَالَ ثَلَاثَ بَنَاتٍ فَأَدَّبَهُنَّ وَزَوَّجَهُنَّ وَأَحْسَنَ إِلَيْهِنَّ فَلَهُ الْجَنَّةُ.
رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ وَأَبُو يَعْلَى.

248/47. According to Abū Saʿīd al-Khudrī رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘If someone sustains three daughters, (educates them and) gives them good manners, gives them in marriage and treats them well, he is entitled to the Garden of Paradise.’”¹

Reported by Aḥmad, Abū Dāwūd (the wording is his) and Abū Yaʿlā.

٤٨/٢٤٩. عَنْ عُقْبَةَ بْنِ عَامِرٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ، فَصَبَّرَ عَلَيْهِنَّ وَأَطْعَمَهُنَّ وَسَقَاهُنَّ وَكَسَاهُنَّ مِنْ جِدَّتِهِ، كُنَّ لَهُ حِجَابًا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ.
رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ وَأَبُو يَعْلَى.

249/48. According to ‘Uqba b. Āmir رضي الله عنه:

“I heard the Messenger of Allah ﷺ say: ‘Whoever has three daughters and observes patience to have them, and feeds them well, and clothes them according to what he affords, they will become the source of salvation for him from Hell on the Day of Resurrection.’”²

Reported by Aḥmad, Ibn Mājah (the wording is his) and Abū Yaʿlā.

٤٩/٢٥٠. وَفِي رِوَايَةٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ

¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:97 §11943. •Abū Dāwūd in *al-Sunan*, 4:338 §5147. •Abū Yaʿlā in *al-Musnad*, 4:342 §2457. •Ibn Abī Shayba in *al-Muṣannaf*, 5:221 §25434. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 11:216 §11542.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 4:154 §17439. •Ibn Mājah in *al-Sunan*, 2:1210 §3669. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 17:299 §826.

كَانَ لَهُ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثُ أَخَوَاتٍ أَوْ ابْنَتَانِ أَوْ أُخْتَانِ فَأَحْسَنَ صُحْبَتَهُنَّ وَاتَّقَى
اللَّهُ فِيهِنَّ فَلَهُ الْجَنَّةُ.

رَوَاهُ التِّرْمِذِيُّ وَالْحُمَيْدِيُّ.

250/49. In one report, Abū Sa‘īd al-Khudrī رضي الله عنه narrated:

“Allah’s Messenger ﷺ said: ‘Three sisters or three daughters, or two daughters or two sisters and he treats them well and fear Allah Most High about them then he is entitled to the Paradise.’”¹

Reported by al-Tirmidhī and al- umaydī.

٥٠/٢٥١. وَفِي رِوَايَةٍ: عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَالَ
جَارِيَتَيْنِ حَتَّى تَبْلُغَا جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ؛ وَضَمَّ أَصَابِعَهُ.

رَوَاهُ مُسْلِمٌ وَابْنُ أَبِي شَيْبَةَ.

251/50. According to Anas b. Mālik رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘The one who brought up two girls properly till their adolescence, he and I would come (close together) on the Day of Resurrection,’ and he interlaced his fingers (for explaining the point of nearness between him and that person).”²

Reported by Muslim and Ibn Abī Shayba.

٥١/٢٥٢. وَفِي رِوَايَةٍ لِلتِّرْمِذِيِّ وَالْحَاكِمِ، قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَالَ جَارِيَتَيْنِ،
دَخَلْتُ أَنَا وَهُوَ الْجَنَّةَ كَهَاتَيْنِ وَأَشَارَ بِأَصْبَعَيْهِ.

رَوَاهُ التِّرْمِذِيُّ وَالْحَاكِمُ.

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 4:320 §1916. •al- umaydī in *al-Musnad*, 2:323 §738. •Abū ‘Abd Allah al-Marwazī in *al-Birr wa al-Šila*, 78 §150.

² Set forth by •Muslim in *al-Šaḥīḥ*, 4:2027 §2631. •Ibn Abī Shayba in *al-Muṣannaf*, 5:222 §25439.

252/51. According to Anas b. Mālik رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘He who brought up two girls, he and I would enter Paradise (together) like two (fingers).’ He interlaced his two fingers to explain.”¹

Reported by al-Tirmidhī and al- ākim.

٥٢/٢٥٣. وَفِي رِوَايَةٍ: عَنِ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ رَجُلٍ تُدْرِكُ لَهُ ابْنَتَانِ فَيُحْسِنُ إِلَيْهِمَا، مَا صَحْبَتَاهُ أَوْ صَحْبَهُمَا، إِلَّا أَدْخَلْتَاهُ الْجَنَّةَ. رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ وَالْحَاكِمُ وَابْنُ حِبَّانَ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ.

253/52. According to Ibn ‘Abbās رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘No man will have two daughters and treat them well, whether they befriend him or he befriends them, without their causing him to enter the Garden of Paradise!’”²

Reported by Aḥmad, Ibn Mājah (the wording is his), al- ākim and Ibn Ḥibbān. According to al-Ḥākim: “Its chains are authentic.”

٥٣/٢٥٤. عَنْ أَنَسٍ رضي الله عنه قَالَ: كَانَ مَعَ رَسُولِ اللَّهِ ﷺ رَجُلٌ فَجَاءَ ابْنُ لَهُ فَقَبَّلَهُ وَأَجْلَسَهُ عَلَى فَخِذِهِ ثُمَّ جَاءَتْ بِنْتُ لَهُ فَأَجْلَسَهَا إِلَى جَنْبِهِ قَالَ: فَهَلَا عَدَلْتُ بَيْنَهُمَا. رَوَاهُ الطَّحَاوِيُّ وَتَمَامُ الرَّازِيُّ وَالْبَيْهَقِيُّ. وَقَالَ الْهَيْثَمِيُّ: رِجَالُهُ ثِقَاتٌ.

254/53. According to Anas b. Mālik رضي الله عنه:

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 4:319 §1914. •al- ākim in *al-Mustadrak*, 4:196 §7350. •al-Ṭabarānī in *al-Muʿjam al-Awsat*, 1:176 §557.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 1:363 §3424. •Ibn Mājah in *al-Sunan*, 2:1210 §3670. •al-Ḥākim in *al-Mustadrak*, 4:196 §7351. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 7:207 §2945.

“Once there was a man with the Messenger of Allah ﷺ and his son came to him; he embraced him and placed him on his lap. Then his daughter came, and he placed her on his side. He (the Prophet) said: ‘Why were you not fair between them?’”¹

Reported by al-Ṭaḥāwī, Tammām al-Rāzī and al-Bayhaqī.
According to al-Haythamī: “Its sources are reliable.”

¹ Set forth by •al-Ṭaḥāwī in *Sharḥ Maʿānī al-Āthār*, 4:89. •Tammām al-Rāzī in *al-Fawā'id*, 2:237 §1616. •al-Bayhaqī in *al-Shuʿab al-Īmān*, 6:410 §8700, & 7:468 §11022. •Ibn ʿAsākir in *Tārīkh Madīna Damishq*, 13:396.

التَّعَامُلُ مَعَ الْأَطْفَالِ بِالْبِرِّ وَالْمِلَاطِفَةِ

SECTION 8

COMPASSION AND BENEVOLENCE WITH CHILDREN

QUR'AN

١. ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۚ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتْلَىٰ النِّسَاءِ الَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنْكِحُوهُنَّ ۚ وَالْمُسْتَضْعِفِينَ مِنَ الْوِلْدَانِ ۚ وَأَن تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ۝﴾

1. *And, (O Prophet,) people ask about your edict on matters concerning (orphan) women. Say: 'Allah ordains you in their case, and the commandment (already) being communicated to you in the holy Book (also) pertains to those orphan women whom you deny (the rights) which have been prescribed for them. And (in order to take their assets into possession) you want to marry them. In addition to that, there is (also a decree) on affairs concerning helpless minor children, that stick to justice in matters of orphans. And whatever good you do, Allah is indeed Well Aware of that.'*¹

٢. ﴿وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ

¹ Qur'ān, 4:127.

لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا
كَنْزَهُمَا رَحْمَةً مِّنَ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ
عَلَيْهِ صَبْرًا ﴿٢٥٥﴾

2. *And as for the wall, that belonged to two orphan boys (residing) in the town. And a treasure was (buried) beneath it for both of them. And their father was (a) pious (man). So your Lord willed that both of them should reach their age of maturity, and dig out their treasure (themselves) by mercy from your Lord. And I did not do (whatever I did) of my own accord. This is the truth (of the matters) about which you could not hold yourself.* ¹

HADITH

٥٤/٢٥٥. عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَدِمَ نَاسٌ مِنَ الْأَعْرَابِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: أَتَقْبَلُونَ صِيبَانَكُمْ؟ فَقَالُوا: نَعَمْ، فَقَالُوا: لَكِنَّا، وَاللَّهِ، مَا نَقْبَلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَأَمْلِكُ إِنْ كَانَ اللَّهُ نَزَعَ مِنْكُمْ الرَّحْمَةَ؟
مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

255/54. According to 'Ā'isha رضي الله عنها, a few villagers came to the Messenger of Allah ﷺ and asked:

"Do you people kiss your children?" They (the people sitting with the Messenger of Allah) said: "Yes!" Thereupon, they said: "By Allah! We do not kiss our children." Then Allah's Messenger ﷺ said: "What can I do if Allah has deprived your heart of mercy?"²

Agreed upon by al-Bukhārī and Muslim (the wording is his).

¹ Ibid., 18:82.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2235 §5652, & in *al-Adab al-Mufrad*, 48 §98. •Muslim in *al-Ṣaḥīḥ*, 4:1808 §2317. •Aḥmad b. anbal in *al-Musnad*, 6:56 §24336. •Ibn Mājah in *al-Sunan*, 2:1209 §3665. •al-Bayhaqī in *Shu'ab al-Imān*, 7:466 §11013.

٥٥/٢٥٦. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَبَّلَ رَسُولُ اللَّهِ ﷺ الْحَسَنَ بْنَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشْرَةَ مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: مَنْ لَا يَرْحَمُ لَا يَرْحَمْ. مُتَّفَقٌ عَلَيْهِ.

256/55. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ kissed al-Ḥasan b. ‘Alī رضي الله عنه, while al-Aqrā’ b. Ḥābis al-Tamīmī was sitting beside him, so al-Aqrā’ said: ‘I have ten sons, not one of whom have I ever kissed.’ Allah’s Messenger ﷺ looked at him, then said: ‘If someone does not show compassion, he will not be treated with compassion!’”¹

Agreed upon by al-Bukhārī and Muslim.

٥٦/٢٥٧. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنِّي لَأَدْخُلُ فِي الصَّلَاةِ وَأَنَا أُرِيدُ إِطَالَتَهَا، فَاسْمَعُ بُكَاءَ الصَّبِيِّ فَاتَجَوَّزُ فِي صَلَاتِي مِمَّا أَعْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ. مُتَّفَقٌ عَلَيْهِ.

257/56. Anas b. Mālik رضي الله عنه narrated:

“The Prophet ﷺ said: ‘When I enter the ritual prayer, I seek to prolong it, but, upon hearing the crying of a child, I shorten my prayer, knowing that its mother must be worried about its crying.’”²

Agreed upon by al-Bukhārī and Muslim.

٥٧/٢٥٨. وَفِي رِوَايَةٍ عَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْمَعُ بُكَاءَ الصَّبِيِّ مَعَ أُمِّهِ

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2235 §5651. •Muslim in *al-Ṣaḥīḥ*, 4:1808 §2318.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:250 §677. •Muslim in *al-Ṣaḥīḥ*, 1:343 §470.

وَهُوَ فِي الصَّلَاةِ، فَيَقْرَأُ بِالسُّورَةِ الْخَفِيفَةِ أَوْ بِالسُّورَةِ الْقَصِيرَةِ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو يَعْلَى.

258/57. Anas b. Mālik رضي الله عنه reported:

“When the Messenger of Allah ﷺ heard the crying of a child in the company of his mother in prayer, he would shorten the prayer by reciting a short *sūra*.”¹

Reported by Muslim, Aḥmad and Abū Ya‘lā.

٥٨/٢٥٩. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفَ شَرَفَ كَبِيرَنَا.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

259/58. According to ‘Abd Allah b. ‘Amr رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘Not one of us is someone who does not treat our junior with compassion and acknowledge the honour of our elder.’”²

Reported by Aḥmad, Abū Dāwūd and al-Tirmidhī, and he said:
“This is a fine authentic tradition.”

٥٩/٢٦٠. وَفِي رِوَايَةٍ: عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوقِّرْ كَبِيرَنَا وَيَأْمُرَ بِالْمَعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 1:342 §470. •Aḥmad b. anbal in *al-Musnad*, 3:156 §12609. •Abū Ya‘lā in *al-Musnad*, 6:109 §3376. •Abū ‘Awāna in *al-Musnad*, 1:422 §1563. •al-Bayhaqī in *al-Sunan al-Kubrā*, 2:393 §3847.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:222 §7073. •Abū Dāwūd in *al-Sunan*, 4:286 §4941. •al-Tirmidhī in *al-Sunan*, 4:322 §1920. •al-Bukhārī, on the authority of Abū Hurayra, in *al-Adab al-Mufrad*, 1:129 §353. •al-Ḥākim in *al-Mustadrak*, 1:131 §209.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَابْنُ حِبَّانَ وَالْبَزَّازُ. وَقَالَ التِّرْمِذِيُّ:
هَذَا حَدِيثٌ حَسَنٌ.

260/59. According to ‘Abd Allah b. Abbas ؓ:

“Allah’s Messenger ﷺ said: ‘Anyone who does not treat our junior with compassion, nor honours our elders, nor enjoins righteousness and forbids evil does not belong to us.’”¹

Reported by Aḥmad, al-Tirmidhī (the wording is his) and Ibn ibbān and al-Bazzār. According to al-Tirmidhī: “This is a fine tradition.”

٦٠/٢٦١. عَنْ ثَابِتِ الْبَنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ ؓ أَنَّهُ مَرَّ عَلَى صَبِيَّانٍ فَسَلَّمَ عَلَيْهِمْ، وَقَالَ: كَانَ النَّبِيُّ ﷺ يَفْعَلُهُ.
رَوَاهُ الْبُخَارِيُّ وَالتِّرْمِذِيُّ.

261/60. Anas b. Mālik ؓ reported that he greeted children when he passed by them and said that it was also a common practice of the Prophet ﷺ.²

Reported by al-Bukhārī and al-Tirmidhī.

٦١/٢٦٢. وَفِي رِوَايَةٍ: عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ ؓ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ تَلَقَّى بِصَبِيَّانٍ أَهْلَ بَيْتِهِ. قَالَ: وَإِنَّهُ قَدِمَ مِنْ سَفَرٍ فَسَبَقَ بِي إِلَيْهِ فَحَمَلَنِي بَيْنَ يَدَيْهِ، ثُمَّ جِيءَ بِأَحَدِ ابْنَيْ فَاطِمَةَ فَأَرَدَفَهُ خَلْفَهُ، قَالَ: فَأَدَخِلْنَا الْمَدِينَةَ ثَلَاثَةَ عَلَى دَابَّةٍ.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 1:257 §2329. •al-Tirmidhī in *al-Sunan*, 4:322 §1921. •Ibn ibbān in *al-Ṣaḥīḥ*, 2:203 §458. •al-Bazzār in *al-Musnad*, 7:158 §2718. •al-Tabarānī in *al-Muʿjam al-Awsat*, 5:107 §4812, & in *al-Muʿjam al-Kabīr*, 11:449 §12276.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2306 §5893. •al-Tirmidhī in *al-Sunan*, 5:57 §2696. •Ibn al-Jaʿd in *al-Musnad*, 1:260 §1725.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ هَبَّيْنٍ.

262/61. According to ‘Abd Allah b. Ja‘far رَضِيَ اللَّهُ عَنْهُ:

“When the Messenger of Allah ﷺ came back from a journey, he met the children of his family. Once he came back from a journey and I went to him first. He mounted me before him. Then one of the sons of Fāṭima came, and he mounted him behind him and then we all three entered Medina riding on the same mount.”¹

Reported by Muslim, Aḥmad and al-Bayhaqī.

٦٢/٢٦٣. وَفِي رَوَايَةٍ: عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَزُورُ الْأَنْصَارَ فَيَسْلِمُ عَلَى صِبْيَانِهِمْ، وَيَمْسَحُ بِرُؤُوسِهِمْ وَيَدْعُو لَهُمْ.
رَوَاهُ النَّسَائِيُّ وَابْنُ جَبَّانٍ وَأَبُو نَعِيمٍ وَابْنُ أَبِي شَيْبَةَ.

263/62. According to Anas رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ visited the Ansar, invoked salutation of peace on their children, passed his blessed hands on their heads (with affection) and supplicated for them.”²

Reported by al-Nasā’ī, Ibn ibbān, Abū Nu‘aym and al-Baghawī.


٦٣/٢٦٤. عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ فَرَّقَ بَيْنَ الْوَالِدَةِ وَوَلَدِهَا فَفَرَّقَ اللَّهُ بَيْنَهُ وَبَيْنَ أَحَبِّهِ يَوْمَ الْقِيَامَةِ.


رَوَاهُ التِّرْمِذِيُّ وَالدَّارِمِيُّ وَابْنُ أَبِي شَيْبَةَ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ

حَسَنٌ.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:1885 §2428. •Aḥmad b. Hanbal in *al-Musnad*, 1:203 §1743. •al-Bayhaqī in *al-Sunan al-Kubrā*, 5:260 §10154.

² Set forth by •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:92 §8349. •Ibn ibbān in *al-Ṣaḥīḥ*, 2:205–206 §459. •Abū Nu‘aym in *ilyat al-Awliya’*, 6:291. •al-Baghawī in *Sharḥ al-Sunna*, 12:224. •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 4:425 §1603.

264/63. According to Abū Ayyūb al-Anṣārī :

“I heard the Messenger of Allah  saying: ‘Whoever separates a mother from her child, Allah will separate him and his dear ones on the Day of Judgment.’”¹

Reported by al-Tirmidhī, al-Dārimī, al-Dāraqūṭnī. Al-Tirmidhī said: “This is a fine tradition.”

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 3:580 §1283. •al-Dārimī in *al-Sunan*, 2:299 §2479. •al-Dāraqūṭnī in *al-Sunan*, 3:67 §256.

التَّعَامُلُ مَعَ الْجِيرَانِ بِالْبِرِّ وَالْمَلَأْطَفَةِ

SECTION 9

EXCELLENT CONDUCT AND COMPASSION WITH NEIGHBOURS

QUR'AN

﴿وَاعْبُدُوا اللَّهَ وَلَا تَشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ
بِالْجُنُبِ وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ
مُخْتَلًا فَخُورًا﴾

﴿And worship Allah and do not set up any partners with Him. And treat the parents with moral excellence and (do good to) relatives, orphans, the needy, the close as well as unacquainted neighbours, and your fellows and the wayfarers and those whom you possess. Surely, Allah does not like the one who is arrogant (i.e., self-conceited) and boastful (i.e., egoist).﴾¹

HADITH

٦٤ / ٢٦٥. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَلَا يُوْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ

¹ Qur'an, 4:36.

يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.
مُتَّفَقٌ عَلَيْهِ.

265/64. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said:

“He who believes in God and the Last Day, let him abstain from harming his neighbour; he who believes in God and the Last Day, let him honour his guest; and he who believes in God and the Last Day, let him say that which is good, or remain silent.”¹

Agreed upon by al-Bukhārī and Muslim.

٦٥ / ٢٦٦ . وَفِي رَوَايَةٍ: عَنْ أَبِي شُرَيْحٍ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: وَاللَّهِ، لَا يُؤْمِنُ، وَاللَّهِ، لَا يُؤْمِنُ، وَاللَّهِ، لَا يُؤْمِنُ، قِيلَ: وَمَنْ، يَا رَسُولَ اللَّهِ؟ قَالَ ﷺ: الَّذِي لَا يَأْمَنُ جَارُهُ، بَوَائِقَهُ.

مُتَّفَقٌ عَلَيْهِ.

266/65. According to Abū Shurayh رضي الله عنه, the Prophet ﷺ said:

“By God, he does not truly believe! By God, he does not truly believe! By God, he does not truly believe!” Someone asked, “Who, O Messenger of God?” He said: “He whose neighbour is not safe from

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-adab* [The Book of Good Manners], chapter: ‘If Someone Believes in God and the Last Day, He Must Not Harm His Neighbour’, 5:2240 §5672, and *Kitāb al-adab* [The Book of Good Manners], chapter: ‘Honouring the Guest and Serving Him Personally’, 5:2273 §5785, and *Kitāb al-riqāq* [The Book of Heart-softening Narrations], chapter: ‘Safeguarding the Tongue’, 5:2376 §6110. •Muslim in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: ‘Urging Piety for the Neighbour and the Guest, and the Necessity of Maintaining Silence Except when Having Something Good to Say’, 1:6968 §§47-48. •al-Tirmidhī in *al-Sunan: Kitāb al-adab* [The Book of Manners], chapter 50, 4:659 §2500; Abū Dāwūd in *al-Sunan: Kitāb al-Adab* [The Book of Good Manners], chapter: ‘The Rightful Due to the Neighbour’, 4:339 §5154. •Ibn Mājah in *al-Sunan: Kitāb al-adab* [The Book of Good Manners], chapter: ‘The Right Due to the Neighbour’, 2:1211 §3672.

his hurtful behaviour.”¹

Agreed upon by al-Bukhārī and Muslim.

٦٦/٢٦٧. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ، أَوْ قَالَ: لِجَارِهِ مَا يُحِبُّ لِنَفْسِهِ.
رَوَاهُ مُسْلِمٌ وَابْنُ مَاجَه.

267/66. According to Anas b. Mālik رضي الله عنه, the Prophet ﷺ said:

“None of you is a true believer until he loves for his brother’s—or neighbour’s —sake what he loves for his own sake!”²

Reported by Muslim and Ibn Mājah.

٦٧/٢٦٨. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بَوَاقِهِ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

268/67. According to Abū Hurayra رضي الله عنه, Allah’s Messenger ﷺ said:

“He whose neighbour is not safe from his hurtful behaviour will not enter Paradise.”³

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ: Kitāb al-adab* [The Book of Good Manners], chapter: ‘The Sin of Someone Whose Neighbour is Not Safe from His Mischief’, 5:2240 §5670. •Muslim in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: ‘Explanation of the Prohibition of Harming the Neighbour’, 1:68 §46. •al-Ḥākim in *al-Mustadrak*, 1:53 §21. •al-Ṭabarānī in *al-Mu‘jam al-kabīr*, 22:187 §487.

² Set forth by •Muslim, *al-Ṣaḥīḥ: Bk.: Faith [al-Īmān]*, Ch.: Evidence that the characteristics of faith include the Muslim’s loving for his brother’s sake the benefit that he loves for himself, 1/67 §45. •Ibn Mājah, Introduction, Ch.: Faith *[al-Īmān]*, 1/26 §66.

³ Set forth by •Muslim in *al-Ṣaḥīḥ: Kitāb al-Īmān* [The Book of Faith], chapter: ‘Explanation of the Prohibition of Harming the Neighbour’, 1:68 §46. •Aḥmad b. anbal, *al-Musnad*, 2:372 §8842. •Abū Ya‘lā, *al-Musnad*, 11:375 §6490. •al-Qudā‘ī, *al-Musnad al-Shihāb*, 2:56 §875. •al- ākim, *al-*

Reported by Muslim and Ahmad.

٦٨/٢٦٩. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَسْتَقِيمُ إِيْمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ، وَلَا يَسْتَقِيمَ قَلْبُهُ، حَتَّى يَسْتَقِيمَ لِسَانُهُ، وَلَا يَدْخُلَ رَجُلُ الْجَنَّةِ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ.

رَوَاهُ أَحْمَدُ وَالْقُضَاعِيُّ.

269/68. According to Anas b. Mālik رضي الله عنه, Allah's Messenger ﷺ said:

"The servant's faith is not sound until his heart is sound, and his heart is not sound until his tongue is sound, and no one will enter the Garden of Paradise unless his neighbour is safe from his evil afflictions."¹

Reported by Ahmad and al-Quḍā'ī.

٦٩/٢٧٠. عَنْ أَنَسٍ رضي الله عنه يَعْنِي ابْنَ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ: الْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ، وَالْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ السُّوءَ، وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَدْخُلُ الْجَنَّةَ عَبْدٌ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ.

رَوَاهُ أَحْمَدُ وَابْنُ جِبَانَ وَالْحَاكِمُ.

270/69. According to Anas b. Mālik رضي الله عنه, the Prophet ﷺ said:

"A believer is someone from whom people are safe, and the Muslim is someone from whose tongue and hand the other Muslims are safe, and the emigrant [*muḥājir*] is someone who emigrates from evil. By the One in whose Hand is my soul! The one whose neighbour is not

Mustadrak, 1:53 §21. •al-Haythamī, *Majma' al-Zawā'id*, 8:169.

¹ Set forth by •Ahmad b. Ḥanbal in *al-Musnad*, 3/198 §13071. •al-Bayhaqī in *Shu'ab al-Imān*, 1/41 §8. •al-Quḍā'ī in *Musnad al-Shihāb*, 2/62 §887. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3/240 §3860. •Ibn Rajab in *Jāmi' al-'Ulūm wa al-Hikam*, 1/75. •al-Haythamī in *Majma' al-Zawā'id*. He also confirmed it, 1/53.

safe from his hurtful behaviour will not enter Paradise.”¹

Reported by Aḥmad, Ibn ibbān and al- ākim.

٧٠ / ٢٧١. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ خَيْرُهُمْ لَجَارِهِ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ.

271/70. According to ‘Abd Allāh b. ‘Amr b. al-Āṣ رَضِيَ اللَّهُ عَنْهُ, Allah’s Messenger ﷺ said:

“The best of companions, in the sight of Allah, is the one who treats his companion best, and the best of neighbours, in the sight of Allah, is the one who treats his neighbour best!”²

Reported by Aḥmad and al-Tirmidhī. According to Al-Tirmidhī: “This is a fine tradition.” Al- ākim said: “This tradition is fine in conformity with the stipulation of al-Bukhārī and Muslim”.

٧١ / ٢٧٢. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ ﷻ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الدِّينَ إِلَّا لِمَنْ أَحَبَّ، فَمَنْ أَعْطَاهُ اللَّهُ الدِّينَ فَقَدْ أَحَبَّهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَا يُسَلِّمُ عَبْدٌ حَتَّى يَسْلَمَ قَلْبُهُ وَلِسَانُهُ، وَلَا يُؤْمِنُ حَتَّى يَأْمَنَ جَارُهُ بِوَأَثَقَهُ. قَالُوا: وَمَا بِوَأَثَقَهُ، يَا نَبِيَّ اللَّهِ؟ قَالَ: غَشْمُهُ وَظُلْمُهُ، وَلَا يَكْسِبُ عَبْدٌ مَالًا مِنْ حَرَامٍ،

¹ Set forth by •Aḥmad b. anbal, *al-Musnad*, 3:154 §12583. •Ibn ibbān, *al-Ṣaḥīḥ*, 2:264 §510. •al- ākim, *al-Mustadrak*, 1:55 §25. •al-Quḍā’ī, *Musnad al-Shihāb*, 1:109 §130. •al-Mundhirī, *al-Targhī wa al-Tarhīb*, 3:240 §3861. •al-Haythamī, *Majma’ al-Zawā’id*, 1:54.

² Set forth by •Aḥmad b. anbal, *al-Musnad*, 2:167 §6566. •al-Tirmidhī, *al-Sunan*, Bk.: *al-Birr wa al-Ṣila* [Piety and Affinity] according to Allah’s Messenger a, Ch.: What has come to us about the rightful due of the neighbour, 4:333 §1944. •al-Dārimī, *al-Sunan*, 2:284 §2437. •Ibn ibbān, *al-Ṣaḥīḥ*, 2:276 §518. •Ibn Khuzyma, *al-Ṣaḥīḥ*, 4:140 §2539. •al- ākim, *al-Mustadrak*, 1:610 §1620.

فَيُنْفِقُ مِنْهُ فَيَبَارِكُ لَهُ فِيهِ، وَلَا يَتَصَدَّقُ بِهِ فَيُقْبَلَ مِنْهُ، وَلَا يَتْرُكُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى النَّارِ، إِنَّ اللَّهَ ﷻ لَا يَمَحُو السَّيِّئَ بِالسَّيِّئِ، وَلَكِنْ يَمَحُو السَّيِّئَ بِالْحَسَنِ، إِنَّ الْحَيِّثَ لَا يَمَحُو الْحَيِّثَ.

رَوَاهُ أَحْمَدُ وَالْبَزَّارُ وَابْنُ أَبِي شَيْبَةَ.

272/71. According to ‘Abd Allāh b. Mas‘ūd رضي الله عنه, Allah’s Messenger ﷺ said:

“Indeed, Allah Most High distributed ethics amongst you the same way as He distributed sustenance amongst you. Allah Most High bestows the world on someone He likes and also on someone He dislikes. But He bestows *Dīn* only on whom He loves. He makes him His beloved whom He grants the knowledge of Din. By the One in whose Hand is my soul! A servant is not a Muslim until his heart and tongue are sound. No one amongst you can be a believer until his neighbour is safe from his hurtful behaviour.’ The Companions submitted: ‘What is his hurtful behaviour, O Allah’s Prophet?’ The Prophet ﷺ said: ‘His ignorance and oppression.’ It is unlikely for someone to earn unlawfully and spend and then acquire blessing or give charitable donation from it and for it to be accepted. Whatever unlawful wealth he will leave behind will truly be the fuel for Hell. Allah ﷻ does not erase evil through evil, but erases evil through goodness. Indeed! Filthiness does not clean off filthiness.”¹

Reported by Aḥmad, al-Bazzār and Ibn Abī Shayba.

٧٢ / ٢٧٣. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ، إِنَّ فُلَانَةَ يُذَكَّرُ مِنْ كَثْرَةِ صَلَاتِهَا، وَصِيَامِهَا، وَصَدَقَتِهَا، غَيْرَ أَنَّهَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا. قَالَ: هِيَ فِي النَّارِ. قَالَ: يَا رَسُولَ اللَّهِ، فَإِنَّ فُلَانَةَ يُذَكَّرُ مِنْ قَلَّةِ صِيَامِهَا، وَصَدَقَتِهَا، وَصَلَاتِهَا،

¹ Set forth by •Aḥmad b. anbal, *al-Musnad*, 1:387 §3672. •al-Bazzār, *al-Musnad*, 5:392 §2026. •Ibn Abī Shayba, *al-Musnad*, 1:232 §344. •al-Bayhaqī, *Shu‘ab al-Īmān*, 4:395-396 §5524. •al-Haythamī, *Majma‘ al-Zawā‘id*, 10:228. •al-Mundhirī, *al-Targhī wa al-Tarhī*, 2:347 §2671.

وَلَمَّا تَصَدَّقْ بِالْأَثْوَارِ مِنَ الْأَقِطِ، وَلَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا، قَالَ: هِيَ فِي الْجَنَّةِ.
رَوَاهُ أَحْمَدُ وَالْحَاكِمُ وَالْبُخَارِيُّ فِي الْأَدَبِ.

273/72. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said:

“O Messenger of Allah! Such-and-such a woman is popular for plenteous and abundant praying, fasting and charitable donation, but she hurts her neighbours with her tongue.’ He said: ‘She is one of the people of the Fire.’ That person submitted: ‘O Messenger of Allah! Such-and-such a woman is known for insufficient praying, limited fasting, and even giving a few pieces of cheese as a charitable donation (*ṣadaqa*), but she does not hurt her neighbours with her tongue.’ He said: ‘She is one of the people of Paradise.’¹

Reported by Aḥmad, al-ākim and al-Bukhārī in *al-Adab al-mufrad*.

٧٣/٢٧٤. عَنْ كَعْبِ بْنِ مَالِكٍ رضي الله عنه قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي نَزَلْتُ فِي مَحَلَّةِ بَنِي فُلَانٍ، وَإِنَّ أَشَدَّهُمْ لِي أَذًى أَقْدَمُهُمْ لِي جَوَارًا. فَبَعَثَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ، وَعُمَرَ، وَعَلِيًّا، يَأْتُونَ الْمَسْجِدَ فَيَقُومُونَ عَلَى بَابِهِ، فَيَصِيحُونَ ثَلَاثًا: أَلَا إِنَّ أَرْبَعِينَ دَارًا جَارٌ، وَلَا يَدْخُلُ الْجَنَّةَ مَنْ خَافَ جَارَهُ بَوَائِقُهُ.
رَوَاهُ الطَّبْرَانِيُّ.

274/73. According to Ka'b b. Mālik رضي الله عنه:

“A man came to the Prophet ﷺ and submitted: ‘O Messenger of Allah! I entered the area of So-and-so tribe and the man who hurt me the most was my nearest neighbour.’ The Messenger of Allah ﷺ sent Abū Bakr, ‘Umar and ‘Alī رضي الله عنه. They came to the mosque and announced loudly three times, standing at the door: ‘Verily, forty

¹ Set forth by •Aḥmad b. anbal, *al-Musnad*, 2:440 §9673. •al-ākim, *al-Mustadrak*, 4:184 §7305. •al-Bukhārī, *al-Adab al-Mufrad*:54 §119. •al-Bayhaqī, *Shu'ab al-Imān*, 7:78 §9545. •al-Haythamī, *Muwārid al-Zamān*, 1:502 §2054, *Majma' al-Zawā'id*, 8:169.

houses are included in the neighbourhood. He, whose neighbour is afraid of his harm, will not enter Paradise.”¹

Reported by al-Ṭabarānī.

عَنِ الْإِمَامِ عُبَيْدِ اللَّهِ بْنِ الشُّمَيْطِ قَالَ: جَاءَتْ امْرَأَةٌ إِلَى الْحَسَنِ تَشْكُو
الْحَاجَةَ فَقَالَتْ: إِنِّي جَارُتُكَ، قَالَ: كَمْ بَيْنِي وَبَيْنَكَ؟ قَالَتْ: سَبْعُ دُورٍ
أَوْ قَالَتْ: عَشْرٌ، فَنَظَرَ تَحْتَ الْفِرَاشِ فَإِذَا سِتَّةُ دِرَاهِمٍ أَوْ سَبْعَةٌ فَأَعْطَاهَا
إِيَّاهَا وَقَالَ: كِدْنَا مَهْلِكُ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَكَارِمِ.

Imām ‘Ubayd Allah Shumayṭ reported:

“A woman came to Imām al-ḥasan al-Baṣrī for her needs and said: ‘I am your neighbour.’ He asked: ‘How many houses are there between yours and mine?’ She said: ‘Seven’, or she said: ‘A distance of ten houses.’ Imām al-ḥasan al-Baṣrī looked under his bed and found six or seven Dirhams. He gave (all) to her and said: ‘We had nearly (for not fulfilling the rights of the neighbour) destroyed.’”²

Reported by Ibn Abī al-Dunyā in *Makārim al-Akhlāq*.

٧٤ / ٢٧٥. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا آمَنَ بِي مَنْ بَاتَ
سَبْعَانًا وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ وَهُوَ يَعْلَمُ بِهِ.

رَوَاهُ الطَّبْرَانِيُّ وَأَبُو يَعْنَى. وَقَالَ الْهَيْثَمِيُّ: رَوَاهُ الطَّبْرَانِيُّ وَالْبَزَّازُ
وَأِسْنَادُ الْبَزَّازِ حَسَنٌ.

275/74. According to Anas b. Mālik رضي الله عنه, Allah’s Messenger ﷺ said:

¹ Set forth by •al-Ṭabarānī, *al-Muʿjam al-Kabīr*, 19:73 §143. •al-Haythamī, *Majmaʿ al-Zawāʿid*, 8:169. •al-Mundhirī, *al-Targhī wa al-Tarhīb*, 3:240. •Ibn al-ajar al-Haythamī, *al-Zawājar*, 1:490.

² Set forth by •Ibn Abī al-Dunyā in *Makārim al-Akhlāq*, 104 §335.

"If someone spends the night satiated while his neighbour is hungry beside him and he knows about that, he has not believed in me."¹

Reported by al-Ṭabarānī and Abū Ya'la. According to al-Haythamī: "This is reported by al-Ṭabarānī and al-Bazzār and al-Bazzār's chains are fine."

٧٥ / ٢٧٦. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَغْلَقَ بَابَهُ دُونَ جَارِهِ مَخَافَةً عَلَى أَهْلِهِ وَمَالِهِ فَلَيْسَ ذَٰلِكَ بِمُؤْمِنٍ، وَلَيْسَ بِمُؤْمِنٍ مَنْ لَمْ يَأْمَنْ جَارُهُ بِوَأَيْقَهُ، أَتَذَرُونَنَا مَا حَقُّ الْجَارِ؟ إِنْ اسْتَعَانَكَ أَعْتَهُ، وَإِنْ اسْتَقْرَضَكَ أَقْرَضْتَهُ، وَإِنْ افْتَقَرَ عُدْتَ عَلَيْهِ، وَإِنْ مَرَضَ عُدْتَهُ، وَإِنْ مَاتَ شَهِدْتَ جَنَازَتَهُ، وَإِنْ أَصَابَهُ خَيْرٌ هَنَأْتَهُ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ عَزَّيْتَهُ، وَلَا تَسْتَطِيلَ عَلَيْهِ بِالْبَنَائِ، فَتَحْجُبَ عَنْهُ الرِّيحَ إِلَّا بِإِذْنِهِ، وَإِذَا سَرَيْتَ فَآكِهَةً فَاهْدِ لَهُ، فَإِنْ لَمْ تَفْعَلْ فَادْخِلْهَا سِرًّا، وَلَا يَخْرُجْ بِهَا وَلَدُكَ لِيَغِيظَ بِهَا وَلَدَهُ، وَلَا تُؤْذِهِ بِقَيْثَارٍ قَدْرِكَ إِلَّا أَنْ تَعْرِفَ لَهُ مِنْهَا. رَوَاهُ الطَّبْرَانِيُّ وَابْنُ أَبِي شَيْبَةَ.

276/75. According to 'Abd Allah b. 'Amr رضي الله عنه:

"The Messenger of Allah ﷺ said: 'He who closes his door on his neighbor from the fear of his family and wealth does not truly believe. He also does not have faith if his neighbour is not safe from (his) harm. Do you know what is the right of a neighbour (upon you)?' (Then he said himself:) 'Help him when he asks, loan (money to) him when he asks for it, care for him when he is in need, visit him when he is sick, attend his funeral when he dies, congratulate him when he gets any pleasure, commiserate with him when he is grieved, . Without his permission, do not raise the wall of your house so high that it blocks the air for his house. Gift him some of the fruits when you buy, and when you cannot do that, then enter the house hiding the fruit. No child of yours should bring that fruit outside, for the child of your

¹ Set forth by •al-Ṭabarānī, *al-Mu'jam al-kabīr*, 1:259 §751. •Abū Ya'la, *al-Musnad*, 5:92 §2699. •al-Haythamī, *Majma' al-Zawā'id*, 8:167. •al-Hindī, *Kanz al-'Ummāl*, 9:24 §24906. •al-Hākim, *al-Mustadrak*, 2:15.

neighbour would feel inferior by looking at the fruit. Do not harm him (the neighbor) by the aroma of your cooking; otherwise, give him a share from that cooking.”¹

Reported by al-Ṭabarānī and al-Bayhaqī.

TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

عَنْ دَاوُدَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ جَارِ الْإِمَامِ مَالِكِ بْنِ دِينَارٍ وَكَانَ ثَقَّةً
قَالَ: كَانَ لِبَعْضِ جِيرَانِ مَالِكِ بْنِ دِينَارٍ كَلْبٌ ضَعِيفٌ فَكَانَ مَالِكٌ
يُخْرِجُ لَهُ كُلَّ يَوْمٍ طَعَامًا فَيُلْقِيهِ إِلَيْهِ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَكَارِمِ.

Dāwūd b. ‘Abd al-Raḥmān, a neighbour of Imām Mālik b. Dīnār and a trustworthy narrator, reported:

“A neighbour of Mālik b. Dīnār had a feeble dog. Mālik b. Dīnār would put food in front of him every day.”²

Reported by Ibn Abī al-Dunyā in *Makārim al-Akhlāq*.

عَنْ هِشَامٍ قَالَ: كَانَ الْإِمَامُ حَسَّانُ بْنُ أَبِي سِنَانٍ بَنِي ثَابِتٍ تَدْخُلُ الْعَتَرُ
إِلَى مَنْزِلِهِ فَتَأْخُذُ الشَّيْءَ، فَإِذَا طُرِدَتْ قَالَ لَهُمْ: لَا تَطْرُدُوا عَتَرَ جَارِي
دَعُوهَا تَأْخُذُ حَاجَتَهَا.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَكَارِمِ.

Hishām reported:

“Sheep and goats (of the neighbour) used to enter the house of Imām ḥassān b. Abī Sinān and eat the food. One day, they were driven out. On that, Imām ḥassān said: “Do

¹ Set forth by •al-Ṭabarānī, *Musnad al-Shāmiyyīn*, 3:339 §2430. •al-Bayhaqī, *Shu‘ab al-Imān*, 7:83 §9560. •Ibn Rajab al-anbalī, *Jāmi‘ al-‘Ulūm wa al-akam*, 1:140. •al-Mundhirī, *al-Targhīb wa al-Tarhīb*, 3:242 §3870.

² Set forth by •Ibn Abī al-Dunyā in *Makārim al-Akhlāq*, 104 §333.

not drive the sheep and goats of my neighbour; leave them be, for they can take what they need.”¹

Reported by Ibn Abī al-Dunyā in *Makārim al-Akhlaq*.

قَالَ الْغَزَالِيُّ: أَنَّهُ لَيْسَ حَقُّ الْجَوَارِ كَفُّ الْأَذَى فَقَطْ، بَلِ اخْتِمَالُ الْأَذَى، فَإِنَّ الْجَارَ أَيْضًا قَدْ كَفَّ أَذَاهُ فَلَيْسَ فِي ذَلِكَ قَضَاءُ حَقٍّ وَلَا يَكْفِي اخْتِمَالُ الْأَذَى بَلْ لَا بُدَّ مِنَ الرَّفْقِ وَإِسْدَاءِ الْخَيْرِ وَالْمَعْرُوفِ، إِذْ يُقَالُ إِنَّ الْجَارَ الْفَقِيرَ يَتَعَلَّقُ بِجَارِهِ الْغَنِيِّ يَوْمَ الْقِيَامَةِ فَيَقُولُ: يَا رَبِّ، سَلْ هَذَا لِمَ مَنَعَنِي مَعْرُوفَهُ وَسَدَّ بَابَهُ دُونِي.

Al-Ghazālī said:

“Not harming the neighbours is not the only right, but to endure the trouble from him is also included in it. This is because your neighbour also endures trouble from his neighbours. Only (preventing him from harm) does not fulfil the rights. Furthermore, it is not enough to only endure the trouble but to offer kindness and good conduct to him is also his right.” It is said that a poor neighbour will grab his wealthy neighbour in the Hereafter and say: ‘O my Sustainer! Ask him why he deprived me of his good conduct and closed the door on me.’”²

قَالَ الْغَزَالِيُّ: وَبَلَغَ ابْنُ الْمُقَفَّعِ أَنَّ جَارًا لَهُ يَبِيعُ دَارَهُ فِي دِينِ رَكْبَةٍ، وَكَانَ يَجْلِسُ فِي ظِلِّ دَارِهِ، فَقَالَ: مَا قُمْتُ إِذَا بِحُرْمَةِ ظِلِّ دَارِهِ إِنْ بَاعَهَا مُعْدِمًا، فَدَفَعَ إِلَيْهِ ثَمَنَ الدَّارِ وَقَالَ: لَا تَبِعْهَا.

Al-Ghazālī reported:

“Ibn al-Muqaffa^c came to know that his neighbour wanted to sell his house to repay his loans. He (Ibn Muqaffa^c) used to

¹ Set forth by •Ibn Abī al-Dunyā in *Makārim al-Akhlaq*, 104 §334.

² Set forth by •al-Ghazālī in *Ihyā’ ‘Ulūm al-Dīn*, 2:213.

sit in the shade of his (neighbour's) wall. He thought that if he sold his house due to poverty, then, as he would not have even paid the rights of sitting in the shade of his wall, he paid him off in full for his house and said: '(Repay your loan but) do not sell your house.'"¹

قَالَ الْغَزَالِيُّ: شَكَأَ بَعْضُهُمْ كَثْرَةَ الْفَأْرِ فِي دَارِهِ فَقِيلَ لَهُ لَوْ اقْتَنَيْتَ هِرًّا،
فَقَالَ: أَخْشَى أَنْ يَسْمَعَ الْفَأْرُ صَوْتَ الْهَرِّ فَيَهْرُبُ إِلَى دُورِ الْجِيرَانِ
فَأَكُونُ قَدْ أَحْبَبْتُ لَهُمْ مَا لَا أُحِبُّ لِنَفْسِي.

Al-Ghazālī reported:

"An elderly man complained about the abundance of mice in his house. Someone suggested him to keep a cat (to exterminate the mice), then it will be good. He said: 'I fear that these mice will run away on hearing the cat meowing and will enter the neighbours' houses. If I did that (keep a cat), I would like for them what I do not like for myself.'"²

¹ Set forth by •al-Ghazālī in *Iḥyā' 'Ulūm al-Dīn*, 2:213.

² Set forth by •al-Ghazālī in *Iḥyā' 'Ulūm al-Dīn*, 2:213.

التَّعَامُلُ مَعَ النَّاسِ بِالْبِرِّ وَالْمَلَأْطَفَةِ

SECTION 10

EXCELLENT CONDUCT AND BENEVOLENCE WITH OTHER PEOPLE

QUR'ĀN

١. ﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا﴾

1. *«And when you are honoured with (a word of) greeting, then (in reply) greet with a better (salutation) or (at least) reciprocate (in the same words). Surely, Allah takes account of everything.»*¹

٢. ﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

2. *«The believers, men and women, are helpers and friends to one another. They command good and forbid evil and establish Prayer and pay Zakāt (the Alms-due) and obey Allah and His Messenger (ﷺ). It is they on whom Allah will soon shower His Mercy. Surely, Allah is Almighty, Most*

¹ Qur'ān, 4:86.

Wise.﴿¹

٣. ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾

3. *«The truth is that (all) believers are brothers (to one another). So make peace between your two brothers and always fear Allah, so that you may be shown mercy.»*²

HADITH

٧٦/٢٧٧. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ.

مُتَّفَقٌ عَلَيْهِ.

277/76. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said:

"The Muslim's duty to the Muslim is fivefold: (1) Reciprocating the salutation of peace. (2) Visiting the unwell. (3) Following the funeral procession. (4) Responding to his invitation. (5) Invoking a blessing upon the sneezer."³

Agreed upon by al-Bukhārī and Muslim.

٧٧/٢٧٨. وَفِي رِوَايَةٍ: عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ. قِيلَ: مَا هُنَّ، يَا رَسُولَ اللَّهِ؟ قَالَ: إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا

¹ Ibid., 9:71.

² Ibid., 49:10.

³ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:418 §1183. •Muslim in *al-Shaḥīḥ*, 4:1704 §2162. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:540 §10979. •Ibn Mājah in *al-Sunan*, 1:461 §6435. •Ibn Ḥibbān in *al-Shaḥīḥ*, 1:476 §241. •al-Ḥākim in *al-Mustadrak*, 1:550 §1292. •al-Nasā'ī in *al-Sunan al-Kubrā*, 6:64 §10049.

دَعَاكَ فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَأَنْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَشَمِّتْهُ، وَإِذَا مَرِضَ
فَعُدَّهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالدَّارِمِيُّ.

278/77. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said:

"The Muslim's duty to the Muslim consists of six elements." He was asked: "What are they, O Messenger of Allah?" He said: "(1) When you meet him, you must greet him with the salutation of peace. (2) When he extends an invitation to you, you must accept it. (3) When he seeks your advice, you must give him good advice. (4) When he sneezes and then praises Allah (saying *alḥamdulillāh*), you must invoke a blessing upon him (saying *yarḥamuk Allāh*). (5) When he falls ill, you must visit him. (6) When he dies, you must attend his funeral."¹

Reported by Muslim, Aḥmad and al-Dārimī.

٧٨/٢٧٩. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنْصُرْ أَخَاكَ ظَالِمًا
أَوْ مَظْلُومًا. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنْصُرُهُ إِذَا كَانَ مَظْلُومًا، أَفَرَأَيْتَ إِنْ كَانَ
ظَالِمًا كَيْفَ أَنْصُرُهُ؟ قَالَ: تَحْجُزْهُ أَوْ تَمْنَعْهُ مِنَ الظُّلْمِ، فَإِنَّ ذَلِكَ نَصْرُهُ.
مُتَّفَقٌ عَلَيْهِ.

279/78. According to Anas b. Mālik رضي الله عنه:

"Allah's Messenger ﷺ said: 'You must assist your brother, whether he is guilty of wrongdoing or a victim of wrongdoing!' A man said: 'O Messenger of Allah, I shall assist him if he is a victim of wrongdoing, but how do you think I should assist him if he is guilty of wrongdoing?' He said: 'You must restrain him or prevent him from wrongdoing, for that is assisting him!'"²

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:1705 §2162. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:372 §8832. •al-Dārimī in *al-Sunan*, 2:357 §2633. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 1:477 §242. •al-Bayhaqī in *al-Sunan al-Kubrā*, 5:347 §10691.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 6:2550 §6552, & 2:863 §2311-2312.

Agreed upon by al-Bukhārī, and Muslim.

٧٩/٢٨٠. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ، مَرَضْتُ فَلَمْ تَعُدْنِي. قَالَ: يَا رَبِّ، كَيْفَ أَعُوذُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فَلَانًا مَرِضَ فَلَمْ تَعُدَّهُ. أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ، اسْتَطَعَمْتُكَ فَلَمْ تُطْعِمْنِي. قَالَ: يَا رَبِّ، وَكَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فَلَانٌ فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ، اسْتَسْقَيْتَكَ فَلَمْ تَسْقِنِي. قَالَ: يَا رَبِّ، كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: اسْتَسْقَاكَ عَبْدِي فَلَانٌ فَلَمْ تَسْقِهِ. أَمَا إِنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي.

رَوَاهُ مُسْلِمٌ وَالْبُخَارِيُّ فِي الْأَدَبِ.

280/79. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said:

“Allah ﷻ will say on the Day of Resurrection: ‘O son of Adam, I fell ill, but you did not visit Me!’ He will say: ‘O my Lord, how could I visit You, when You are the Lord of all the worlds?’ He will say: ‘Did you not know that My servant So-and-so was ill, but you did not visit him? Did you not know that if you had visited him, you would have found Me beside him? O son of Adam, I asked you for food, but you did not feed Me!’ He will say: ‘O my Lord, how could I feed You, when You are the Lord of all the worlds?’ He will say: ‘Did you not know that My servant So-and-so asked you for food, but you did not feed him? Did you not know that if you had fed him, you would have taken its reward in My presence? O son of Adam, I asked you to quench My thirst, but you did not quench My thirst!’ He will say: ‘O my Lord, how could I quench Your thirst, when You are the Lord of all the worlds?’ He will say: ‘My servant So-and-so asked you to quench

•Muslim in *al-Shāḥīḥ*, 4:1998 §2584. •Aḥmad b. Ḥanbal in *al-Musnad*, 3:99 §11967, 13101, 14507. •al-Tirmidhī in *al-Sunan*, 4:523 §2255. •al-Dārimī in *al-Sunan*, 2:401 §2753. •Ibn Ḥibbān in *al-Shāḥīḥ*, 11:570 §5166–5168.

his thirst, but you did not quench his thirst. (Did you not know that) if you had quenched his thirst, you would have taken its advantage in My presence?"¹

Reported by Muslim and al-Bukhārī in *al-Adab*.

٢٨١/٨٠. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ. مُتَّفَقٌ عَلَيْهِ.

281/80. According to ‘Abd Allāh b. ‘Amr رضي الله عنه, Allah’s Messenger ﷺ said:

“The Muslim is someone from whose tongue and whose hand the other Muslims are safe.”²

Agreed upon by al-Bukhārī and Muslim.

٢٨٢/٨١. وَفِي رَوَايَةٍ عَنْ أَبِي مُوسَى قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ. مُتَّفَقٌ عَلَيْهِ.

282/81. According to Abū Mūsa:

“People submitted to the Prophet ﷺ: ‘O Messenger of Allah! Which [of the aspects of] Islam is the best?’ He said: ‘(The best Islam is of the one) from whose tongue and hand the other Muslims are safe!’”³

¹ Set forth by •Muslim in *al-Shaḥīḥ*, 4:1990 §2569. •al-Bukhārī in *al-Adab al-Mufrad*, 182 §517. •Ibn Hibbān in *al-Shaḥīḥ*, 1:503 §269, 944, 7366. •al-Bayhaqī in *Shu‘ab al-Imān*, 6:534 §9182. •Ibn Rāhawayh in *al-Musnad*, 1:115 §28.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:13 §10. •Muslim in *al-Shaḥīḥ*, 1:65 §41. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:163 §6515. •Abū Dāwūd in *al-Sunan*, 3:4 §2481. •al-Nasā’ī in *al-Sunan*, 8:105 §4996.

³ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:13 §11. •Muslim in *al-Shaḥīḥ*, 1:66 §42. •Aḥmad b. anbal in *al-Musnad*, 3:372 §15037. •al-Nasā’ī in *al-Sunan*, 8:106 §4999.

Agreed upon by al-Bukhārī and Muslim.

٨٢/٢٨٣. وفي رواية عن عبد الله بن عمرو رضي الله عنه قال: إن رجلاً سأل النبي ﷺ: أيُّ المسلمين خير؟ قال: من سلم المسلمون من لسانه ويده. متفق عليه.

283/82. According to 'Abd Allāh b. 'Amr رضي الله عنه:

"A man asked the Prophet ﷺ: 'Which of the Muslims is excellent?' He said: 'One from whose tongue and whose hand the Muslims are safe!'"¹

Agreed upon by al-Bukhārī and Muslim.

٨٣/٢٨٤. وفي رواية عنه قال: إن رجلاً قال: يا رسول الله، أيُّ الإسلام أفضل؟ قال: من سلم الناس من لسانه ويده. رواه أحمد.

284/83. According to 'Abd Allāh b. 'Amr رضي الله عنه:

"A man asked the Messenger of Allah ﷺ: 'Which [of the aspects of] Islam is most excellent?' He said: '(The best Islam of the person is) one from whose tongue and whose hand all people are safe!'"²

Reported by Ahmad.

٨٤/٢٨٥. وفي رواية عنه أن رجلاً سأل رسول الله ﷺ: أيُّ المسلمين خير، يا رسول الله؟ قال: من سلم الناس من لسانه ويده. رواه الطبراني.

285/84. In another tradition, 'Abd Allāh b. 'Amr reported:

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5:2379 §6119. •Muslim in *al-Shaḥīḥ*, 1:65 §40.

² Set forth by •Ahmad b. anbal in *al-Musnad*, 2:187 §6753.

“A man asked the Prophet ﷺ: ‘Who is the best among Muslims?’ He said: ‘(He is the best Muslim) from whose tongue and hand all people are safe!’”¹

Reported by al-Ṭabarānī.

٨٥/٢٨٦. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَالنَّسَائِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

286/85. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ said: ‘The Muslim is someone from whose tongue and hand the (other) Muslims are safe, and the believer (*mu'min*) is the one whom people trust with their blood and property.’”²

Reported by Aḥmad, al-Tirmidhī (the wording is his) and al-Nasā'ī. According to al-Tirmidhī: “This is a fine authentic tradition.”

٨٦/٢٨٧. وَفِي رَوَايَةٍ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ: أَلَا أُخْبِرُكُمْ بِالْمُؤْمِنِ؟ مَنْ أَمِنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ، وَالْمُسْلِمِ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ وَالْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوبَ.

رَوَاهُ أَحْمَدُ وَالْحَاكِمُ، وَابْنُ حِبَّانَ وَابْنُ الْمُبَارَكِ.

287/86. According to Fuḍāla b. 'Ubayd رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ said at the Farewell Sermon of

¹ Set forth by •al-Ṭabarānī in *al-Mu'jam al-Awsat*, 3:287 §3170.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:379 §8918. •al-Tirmidhī in *al-Sunan*, 5:17 §2627. •al-Nasā'ī in *al-Sunan*, 8:104 §4995. •Ibn ibbān in *al-Shāḥih*, 1:406 §180.

Pilgrimage: 'Shall I not inform you about who is a believer (*mu'min*)? [Then listen!] A believer is he from whom people of faith are safe, themselves and their property, the Muslim is someone from whose tongue and hand the other humans are safe, the striver is someone who strives against his own self in obedience to Allah Most High, and the (true) Emigrant [*al-Muhājir*] is someone who emigrates from his faults and sins."¹

Reported by Aḥmad, al- ākim, Ibn ibbān and Ibn al-Mubārak.

٢٨٨ / ٨٧. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ عَرَضُهُ وَمَالُهُ وَدَمُهُ. التَّقْوَى هَاهُنَا. بِحَسَبِ أَمْرِي مِنْ الشَّرِّ أَنْ يَحْتَقِرَ أَخَاهُ الْمُسْلِمِ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ.

288/87. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said:

"For every Muslim in relation to the Muslim, his blood, his property and his honour are forbidden and inviolable. (He said, pointing to his sacred heart:) Godwariness (pious devotion) is here! It is evil enough for a man to scorn his Muslim brother."²

Reported by Aḥmad and al-Tirmidhī (the wording is his).

٢٨٩ / ٨٨. عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 6:21 §24004. •al- ākim in *al-Mustadrak*, 1:54 §24. •Ibn ibbān in *al-Ṣaḥīḥ*, 11:203-204 §4862. •Ibn Mubārak in *al-Musnad*, 1:16 §29. •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 18:309 §796. •al-Bayhaqī in *Shu'ab al-Imān*, 7:499 §11123.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:168 §17570. •al-Tirmidhī in *al-Sunan*, 4:325 §1927. •Ibn Rajab in *Jāmi' al-'Ulūm wa al-Ḥikam*, 1:326. •al-Nawawī in *al-Adhkar*, 268 §1038, & in *Riyāḍ al-Ṣāliḥīn*, 60 §234.

مُتَّفَقٌ عَلَيْهِ.

289/88. According to ‘Abd Allāh ﷺ:

“The Prophet ﷺ said: ‘Reviling the Muslim is a sin and killing him is a form of unbelief.’”¹

Agreed upon by al-Bukhārī and Muslim.

٨٩/٢٩٠. وَفِي رِوَايَةٍ: عَنْ عَبْدِ اللَّهِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سِبَابُ الْمُسْلِمِ أَخَاهُ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ، وَحُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ. رَوَاهُ أَحْمَدُ وَأَبُو يَعْلَى.

290/89. In another tradition, ‘Abd Allah b. Masud ﷺ reported:

“The Messenger of Allah ﷺ said: ‘Reviling a Muslim brother is a sin (*fisq*). Killing him is a form of unbelief (*kufr*), and his (Muslim brother’s) property is as inviolable as his blood.’”²

Reported by Aḥmad and Abū Ya‘lā.

٩٠/٢٩١. عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَبَاغُضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ. مُتَّفَقٌ عَلَيْهِ.

291/90. According to Anas b. Mālik ﷺ:

“The Messenger of Allah ﷺ said: “Do not feel spite towards each other, nor hate and turn your back on one another and O servants of Allah! Be brothers to each other! And it is forbidden for a Muslim to

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:27 §48, & 5:2247 §5697. •Muslim in *al-Ṣaḥīḥ*, 1:81 §64. •al-Tirmidhī in *al-Sunan*, 4:353 §1983. •al-Nasā’ī in *al-Sunan*, 7:121 §4105.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 1:446 §4262. •Abū Ya‘lā in *al-Musnad*, 9:55 §5119.

desert his Muslim brother (and not to talk to him without any legal pretext) for more than three nights.”¹

Agreed upon by al-Bukhārī and Muslim.

٩١/٢٩٢. عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ.
مُتَّفَقٌ عَلَيْهِ.

292/91. According to Abū Ayyūb al-Anṣārī رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ said: ‘It is not lawful for a man to forsake his Muslim brother (without any legal grounds) for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who first invokes salutation.’”²

Agreed upon by al-Bukhārī and Muslim.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2256 §5726. •Muslim in *al-Ṣaḥīḥ*, 4:1983 §2559. •Aḥmad b. anbal in *al-Musnadi*, 3:165 §12714. •al-Tirmidhī in *al-Sunan*, 4:329 §1935. •Abū Dāwūd in *al-Sunan*, 4:278 §4910. •Mālik in *al-Muwattāʾ*, 2:907 §1615.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2256 §5727. •Muslim in *al-Ṣaḥīḥ*, 4:1984 §2560. •Aḥmad b. anbal in *al-Musnad*, 5:422 §23632. •al-Tirmidhī in *al-Sunan*, 4:327 §1932. •Abū Dāwūd in *al-Sunan*, 4:279 §4914. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 12:484 §5669.

التَّعَامُلُ مَعَ الْأَرَامِلِ وَالْأَيْتَامِ بِالْبِرِّ وَالْمِلَاطِفَةِ

SECTION II

EXCELLENT CONDUCT AND COMPASSION WITH WIDOWS AND ORPHANS

QUR'ĀN

١. ﴿لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

I. *«Righteousness is not merely that you turn your faces to the east or the west. But true righteousness is that a person believes in Allah, the Last Day, the angels, the Book (revealed by Allah) and the Messengers. Driven by love for Allah, he spends (his) wealth on the kindred, the orphans, the needy, the wayfarers and those who ask and in (liberating slaves') necks, and establishes Prayer and pays Zakāt (the Alms-due). And when they make a promise, they fulfil it and are steadfast in hardship (i.e., poverty) and suffering (i.e., ailment) and at the time of fierce fighting (i.e., jihad). It is these who are truthful and it is these who*

are righteous.﴾¹

٢. ﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ
عَلِيمٌ﴾

2. *﴿They ask you what they should spend (in the way of Allah). Say: 'Whatever wealth you spend (is right), but the deserving ones are your parents and close relatives and orphans and the needy and the wayfarers. And whatever good you do, Allah indeed knows it full well.﴾*²

٣. ﴿وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا﴾^٨ إِنَّمَا
نُطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

3. *﴿And they give (their own) food, in deep love of Allah, to the needy, the orphan and prisoner (out of sacrifice, despite their own desire and need for it), (And say:) 'We are feeding you only to please Allah. We do not seek any recompense from you nor (wish for) any thanks.﴾*³

٤. ﴿فَلَا أَفْتَحَمَ الْعَقَبَةَ﴾^{١١} وَمَا أَدْرَاكَ مَا الْعَقَبَةُ﴾^{١٢} فَكُ رَقَبَةً﴾^{١٣} أَوْ
إِطْعَمُ فِي يَوْمٍ ذِي مَسْغَبَةٍ﴾^{١٤} يَتِيمًا ذَا مَقْرَبَةٍ﴾^{١٥} أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ﴾^{١٦}
ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ﴾^{١٧} أُولَٰئِكَ
أَصْحَابُ الْمَيْمَنَةِ﴾

4. *﴿But he has not yet attempted the steep ascent (of the Dīn [Religion]) of truth and the practical life dedicated to good and piety). And what have you thought of the steep*

¹ Qur'ān, 2:177.

² Ibid., 2:215.

³ Ibid., 76:8-9.

ascent (of the rigours of the Dīn [Religion] of truth)? It is freeing a neck (from slavery and subjugation), Or feeding on a day of scarcity (the poor and the needy during famine and scarcity i.e., striving to put an end to their sufferings and economic crises), The orphaned relative, Or the poverty-stricken destitute who is completely rundown (and homeless). (Provided this striving soul is) one of those who believe and advise one another patience and tolerance and urge one another for mutual affection and mercy. These are the people of the Right Hand (i.e., the privileged and the pardoned). ﴿¹

هـ . ﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾﴾

5. ﴿(O Beloved!) Did He not find you an orphan, and then provided you (a dignifying and graceful) abode? And He found you engrossed and lost in His love and then made you achieve the coveted objective. And He found you seeking (closeness with your Lord), and (then blessed you with the pleasure of His sight and) freed you of every need (forever). So, never should you be strict with any orphan, Nor reproach any beggar (seeking help at your door), And proclaim (well) the bounties of your Lord.﴾²

HADITH

٢٩٣/٩٢ . عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمُسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، وَأَحْسَبُهُ قَالَ: وَكَالْقَائِمِ الَّذِي لَا يَفْتُرُ، وَكَالصَّائِمِ الَّذِي لَا يُفْطِرُ.

¹ Ibid., 90:11-18.

² Ibid., 93:6-11.

مُتَّقٍ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

293/92. According to Abū Hurayra رضي الله عنه:

“The Prophet ﷺ said: ‘The sustainer of the widow and the poor is like the warrior in the cause of Allah,’ and I think he also said: ‘and like the one who keeps vigil and does not slacken, and like the keeper of the fast who does not break fast.’”¹

Agreed upon by al-Bukhārī and Muslim (the wording is his).

٢٩٤ / ٩٣. عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا وَأَشَارَ بِالسَّبَّابَةِ وَالْوُسْطَى، وَفَرَجَ بَيْنَهُمَا شَيْئًا. رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

294/93. According to Sahl b. Sa'd رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘In the Paradise, I and the guardian of the orphan are like this!’ He pointed with the index finger and the middle finger, with a little distance between them.”²

Reported by al-Bukhārī, Aḥmad, Abū Dāwūd and al-Tirmidhī.

٢٩٥ / ٩٤. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَافِلُ الْيَتِيمِ، لَهُ أَوْ لِعَیْرِهِ، أَنَا وَهُوَ كَهَاتَيْنِ فِي الْجَنَّةِ، وَأَشَارَ مَالِكٌ بِالسَّبَّابَةِ وَالْوُسْطَى. رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

295/94. According to Abū Hurayra رضي الله عنه:

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2047 §5038, & 5:2237 §5660. •Muslim in *al-Ṣaḥīḥ*, 4:2286 §2982. •Aḥmad b. Ḥanbal in *al-Musnad*, 2:361 §8717. •al-Tirmidhī in *al-Sunan*, 4:346 §1969. •al-Nasā'ī in *al-Sunan*, 5:86 §2577. •Ibn Mājah in *al-Sunan*, 2:724.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2032 §4998, & 5:2237 §5659. •Aḥmad b. Ḥanbal in *al-Musnad*, 5:333 §22871. •Abū Dāwūd in *al-Sunan*, 4:338 §5150. •al-Tirmidhī in *al-Sunan*, 4:321 §1918. •Mālik in *al-Muwatta'*, 2:938 §1700.

“Allah’s Messenger ﷺ said: ‘In Paradise, I and the guardian of the orphan, whether he is his relative or not, are like this!’ The narrator (Mālik) pointed with the index finger and the middle finger.”¹

Reported by Muslim and Aḥmad.

٢٩٦/٩٥. وفي رواية: عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ مَسَحَ رَأْسَ يَتِيمٍ لَمْ يَمْسَحْهُ إِلَّا اللَّهُ كَانَ لَهُ بِكُلِّ شَعْرَةٍ مَرَّتْ عَلَيْهَا يَدُهُ حَسَنَاتٌ، وَمَنْ أَحْسَنَ إِلَى يَتِيمَةٍ أَوْ يَتِيمٍ عِنْدَهُ كُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ كَهَاتَيْنِ وَفَرَّقَ بَيْنَ أَصْبُعَيْهِ السَّبَابَةِ وَالْوُسْطَى.

رَوَاهُ أَحْمَدُ وَالطَّبْرَانِيُّ وَابْنُ أَبِي الدُّنْيَا.

296/95. According to Abū Umama رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ said: ‘Whoever passes his hand (of compassion) on an orphan’s head with the sole intention of the pleasure of Allah Most High will have requital of good deeds for every hair that was touched by his hand. Whoever conducts himself well with any orphan girl or boy under his care will enter Paradise like this (he kept a little distance between his index finger and the middle finger).’”²

Reported by Aḥmad, al-Ṭabarānī and Ibn Abī al-Dunyā.

٢٩٧/٩٦. وفي رواية: عَنْ مُرَّةَ بْنِ عَمْرٍو الْفَهْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَنَا وَكَافِلُ الْيَتِيمِ، لَهُ أَوْ لَعَنِيهِ، فِي الْجَنَّةِ كَهَاتَيْنِ.

رَوَاهُ الطَّبْرَانِيُّ وَابْنُ الْبَخَارِيِّ فِي الْأَدَبِ.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2287 §2983. •Aḥmad b. anbal in *al-Musnad*, 2:375 §8868. •al-Bayhaqī in *Shu‘ab al-Imān*, 7:471 §11030. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:235 §3832.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:250, 265 §22207, 22338. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 8:202 §7821, & in *al-Mu‘jam al-Awsat*, 3:285–286 §3166. •Ibn Abī al-Dunyā in *al-‘Aḥwāl*, 2:810 §609. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:236–237 §3843. •al-Haythamī in *Majma‘ al-Zawā‘id*, 8:160. •al-Suyūṭī in *al-Durr al-Manthūr*, 2:528.

297/96. In a tradition, Murra b. 'Amr al-Fahrī رضي الله عنه reported:

“The Prophet ﷺ said: ‘I and the guardian of the orphan, whether he is his relative or not, will be like this in Paradise,’ or said: ‘Like this, together (the index finger and the middle finger).’”¹

Reported by al-Ṭabarānī and al-Bukhārī in *al-Adab al-Mufrad*.

٩٧/٢٩٨. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ قَبَضَ يَتِيمًا مِنْ بَيْنِ الْمُسْلِمِينَ إِلَى طَعَامِهِ وَشَرَابِهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ إِلَّا أَنْ يَعْمَلَ ذَنْبًا لَا يُغْفَرُ لَهُ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَأَبُو يَعْلَى وَالطَّيَالِسِيُّ.

298/97. According to Ibn 'Abbās رضي الله عنه:

“The Prophet ﷺ said: ‘Whoever pledges to sustain a Muslim orphan, Allah will surely admit him into Paradise, unless he has done a sin (like *shirk*) for which he is not forgiven.’”²

Reported by Aḥmad, al-Tirmidhī (the wording is his), Abū Ya'la and al-Ṭayālīsī.

٩٨/٢٩٩. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَجُلًا شَكَاَ إِلَى رَسُولِ اللَّهِ ﷺ قَسْوَةَ قَلْبِهِ، فَقَالَ لَهُ: إِنْ أَرَدْتَ تَلِينَ قَلْبَكَ فَاطْعِمِ الْمَسْكِينَ وَامْسَحْ رَأْسَ الْيَتِيمِ. رَوَاهُ أَحْمَدُ وَابْنُ حُمَيْدٍ وَابْنُ أَبِي حَتْمٍ. وَقَالَ الْمُنْذِرِيُّ وَالْهَيْثَمِيُّ: رَجَالُهُ رَجَالُ الصَّحِيحِ.

299/98. Abū Hurayra رضي الله عنه reported that a man had mentioned to the Messenger of Allah ﷺ about the hardness of his heart being rigid, and the Prophet ﷺ said:

¹ Set forth by •Ṭabarānī, *al-Mu'jam al-Kabīr*, 20:320 §759. •al-Bukhārī in *al-Adab al-Mufrad*, 62 §133. •al-umaydī in *al-Musnad*, 2:370 §838.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:344 §19047. •al-Tirmidhī in *al-Sunan*, 4:320 §1917. •Abū Ya'la in *al-Musnad*, 2:227 §926. •al-Ṭayālīsī in *al-Musnad*, 1:187 §1322. •Ibn Abī al-Dunyā in *al-ʿAyl*, 2:806 §605. •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 19:300 §668.

“Feed the needy and pass your hand on the orphan’s head if you want your heart to be soft.”¹

Reported by Aḥmad, ‘Abd b. umayd and al-Bayhaqī. According to al-Mundhirī and al-Haythamī: “Its sources are of *Ṣaḥīḥ Muslim*.”

٩٩/٣٠٠. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُمَّ، إِنِّي أَحْرَجُ حَقَّ الضَّعِيفَيْنِ: الْيَتِيمَ وَالْمَرْأَةَ.
رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ مَاجَه.

300/99. It was narrated from Abū Hurayra رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ said:

“O Allah! I have forbidden (others to take away) the rights of the two weak ones: the first is the right of an orphan and the second is the right of the woman.”²

Reported by Aḥmad, al-Nasā’ī and Ibn Mājah.

١٠٠/٣٠١. وفي رواية: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا أَوَّلُ مَنْ يَفْتَحُ لَهُ بَابُ الْجَنَّةِ إِلَّا أَنَّهُ تَأْتِي امْرَأَةً تُبَادِرُنِي، فَأَقُولُ لَهَا: مَا لَكَ؟ مَنْ أَنْتِ؟ فَتَقُولُ: أَنَا امْرَأَةٌ قَعَدْتُ عَلَى أَيَّتَامٍ لِي.

رَوَاهُ أَبُو يَعْلَى وَالدَّيْلَمِيُّ. وَقَالَ الْمُنْذِرِيُّ: إِسْنَادُهُ حَسَنٌ.

301/100. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

“Allah’s Messenger ﷺ said: ‘I am the first one for whom the gate of

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:263, 387 §7566, 9006. •‘Abd b. umayd in *al-Musnad*, 1:417 §1426. •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:60 §6886, & in *Shu‘ab al-Imān*, 7:472 §11034. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:237 §3845. •al-Haythamī in *Majma‘ al-Zawā‘id*, 8:160.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:439 •9664. •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:363 §9149-9150. •Ibn Mājah in *al-Sunan*, 2:1213 §3678. •al-ākīm in *al-Mustadrak*, 1:131 §211. •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:134 §20239.

the Paradise will be opened but a woman will be passing before me. I will ask her: "What is your matter? Who are you?" She will reply: "I am the one who stayed to raise my orphan children (she did not marry again; the Holy Prophet will cause her to enter the Paradise)."¹

Reported by Abū Ya'lā and al-Daylamī. According to al-Mundhirī, "Its chains are fine."

١٠١/٣٠٢. عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَالَ ثَلَاثَةً مِنَ الْيَتَامِ كَانَ كَمَنْ قَامَ لَيْلَهُ، وَصَامَ نَهَارَهُ، وَعَدَا وَرَاحَ شَاهِرًا سَيْفَهُ فِي سَبِيلِ اللَّهِ، وَكُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ أَخَوَيْنِ، كَهَاتَيْنِ أُخْتَانِ، وَالصَّقَ إِصْبَعِيهِ السَّبَابَةُ وَالْوَسْطَى. رَوَاهُ ابْنُ مَاجَه.

302/101. According to 'Abd Allah b. 'Abbās رضي الله عنه:

"The Messenger of Allah ﷺ said: 'If someone sustains three orphan children, then he is like the one who keeps vigil and is the keeper of the fast and a warrior from morning until evening. I and he will be in Paradise like these two fingers.' Then he showed the index finger and the middle finger together."²

Reported by Ibn Mājah.

١٠٢/٣٠٣. عَنْ جَابِرٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَفَلَ يَتِيمًا أَوْ أَرْمَلَةً، أَظَلَّهُ اللَّهُ فِي ظِلِّهِ وَأَدْخَلَهُ الْجَنَّةَ. رَوَاهُ الطَّبْرَانِيُّ.

303/102. According to Jābir رضي الله عنه:

"The Messenger of Allah ﷺ said: 'Allah Most High will bestow His

¹ Set forth by •Abū Ya'lā in *al-Musnad*, 12:7 §6651. •al-Daylamī in *Musnad al-Firdaws*, 1:34 §58. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:236 §3542. •al-Haythamī in *Majma' al-Zawā'id*, 8:162.

² Set forth by •Ibn Mājah in *al-Sunan*, 2:1213 §3680. •al-Daylamī in *Musnad al-Firdaws*, 3:489 §5520. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:235 §3834.

shade of mercy upon him and will cause him to enter Paradise, he who sustains the orphan and widow.”¹

Reported by al-Ṭabarānī.

١٠٣/٣٠٤. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَحَبَّ الْيُتُومِ إِلَى اللَّهِ بَيْتٌ فِيهِ يَتِيمٌ مُكْرَمٌ.

رَوَاهُ الطَّبْرَانِيُّ.

304/103. According to Ibn ‘Umar رضي الله عنهما:

“The Messenger of Allah ﷺ said: ‘The house where an orphan is honoured (living his life) is dearest to Allah Most High.’”²

Reported by al-Ṭabarānī.

١٠٤/٣٠٥. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَالَّذِي بَعَثَنِي بِالْحَقِّ، لَا يُعَذِّبُ اللَّهُ يَوْمَ الْقِيَامَةِ مَنْ رَحِمَ الْيَتِيمَ، وَلَانَ لَهُ فِي الْكَلَامِ، وَرَحِمَ يَتْمَهُ وَضَعْفَهُ، وَلَمْ يَتَطَاوَلْ عَلَى جَارِهِ بِفَضْلِ مَا آتَاهُ اللَّهُ تَعَالَى.

رَوَاهُ الطَّبْرَانِيُّ.

305/104. According to Abū Hurayra رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘By the One who sent me with (the Dīn of) truth! Allah Most High will not torment him who is compassionate towards orphans, talks to them politely, and is merciful on the orphanage and flaws of orphans and does not show pride to his neighbour due to the wealth bestowed upon him by Allah Most High.’”³

¹ Set forth by •al-Ṭabarānī in *al-Mu‘jam al-Awsat*, 9:118 §9292. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 4:175 §5305. •al-Haythamī in *Majma‘ al-Zawā'id*, 3:21. •al-Hindī in *Kanz al-Ummāl*, 15:383 §43570.

² Set forth by •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 12:388 §13434. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:236 §3839.

³ Set forth by •al-Ṭabarānī in *al-Mu‘jam al-Awsat*, 8:346 §8828. •al-Daylamī

Reported by al-Ṭabarānī.

١٠٥/٣٠٦. عَنْ بَشْرِ بْنِ عَقْرَبَةَ رضي الله عنه قَالَ: اسْتَشْهَدَ أَبِي مَعَ النَّبِيِّ ﷺ فِي بَعْضِ غَزَوَاتِهِ، فَمَرَّ بِنَا النَّبِيِّ ﷺ وَأَنَا أَبْكِي، فَقَالَ لِي: أَسْكُتْ، أَمَا تَرْضَى أَنْ أَكُونَ أَنَا أَبُوكَ وَعَائِشَةُ أُمُّكَ؟ قُلْتُ: بَلَى، بِأَبِي أَنْتَ وَأُمِّي، يَا رَسُولَ اللَّهِ. رَوَاهُ الْبُخَارِيُّ فِي التَّارِيخِ وَابْنُ حِبَّانَ فِي الثَّقَاتِ.

306/105. Bishr b. 'Aqraba reported رضي الله عنه:

"My father was martyred when he was with the Prophet ﷺ in one of the battles. The Prophet ﷺ passed by me and I was crying. He said to me: 'Stay quiet. Are you not delighted that I am your father and 'Ā'isha رضي الله عنها is your mother?' I submitted: 'Why not, O Messenger of Allah ﷺ! My mother and father be sacrificed for you.'"¹

Reported by al-Bukhārī in *al-Tārīkh al-Kabīr* and Ibn ibbān in *al-Thiqāt*.

in *Musnad al-Firdaws*, 4:378 §7101.

¹ Set forth by •al-Bukhārī in *al-Tārīkh al-Kabīr*, 2:78 §1751. •Ibn ibbān in *al-Thiqāt*, 3:31 §101. •al-Bayhaqī in *Shu'ab al-Imān*, 7:475 §11044. •al-Haythamī in *Majma' al-Zawā'id*, 8:161.

الْفَصْلُ الثَّانِي عَشَرَ

التَّعَامُلُ مَعَ الضُّعَفَاءِ وَالْمَسَاكِينِ بِالْبِرِّ وَالْمِلَاطِفَةِ

SECTION 12

EXCELLENT CONDUCT AND COMPASSION WITH
THE WEAK AND INDIGENT

QUR'ĀN

١. ﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ
وَالْيَتَامَى وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ
عَلِيمٌ﴾

1. *They ask you what they should spend (in the way of Allah). Say: 'Whatever wealth you spend (is right), but the deserving ones are your parents and close relatives and orphans and the needy and the wayfarers. And whatever good you do, Allah indeed knows it full well.'*¹

٢. ﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ
قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِنَ
اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

2. *Indeed, alms (Zakāt) are meant for the poor and the indigent, and those who are deployed to collect charities and those in whose hearts the inculcation of love for*

¹ Qur'ān, 2:215.

Islam is aimed at. And, (moreover, spending Zakāt for the) freeing of human lives (from the yoke of slavery) and removing the burden of those who are to pay debt and (those who toil hard) in the cause of Allah and the wayfarers (is true). This (all) has been prescribed by Allah, and Allah is All-Knowing, Most Wise.﴾¹

۳. ﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ۚ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ۖ وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ﴾

3. *«Have you seen him who denies the Dīn (Religion)? So he is the one who pushes away the orphan (i.e., rejects the needs of the orphans and deprives them of their right), And does not promote the cause of feeding the poor (i.e., does not strive to end the economic exploitation of the poor and the needy).﴾²*

HADITH

۱۰۶/۳۰۷. عَنْ أَبِي هُرَيْرَةَ ۖ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا أَمَّ أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الصَّغِيرَ وَالْكَبِيرَ وَالضَّعِيفَ وَالْمَرِيضَ فَإِذَا صَلَّى وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ. مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

307/106. According to Abū Hurayra ۖ:

“The Prophet ﷺ said: ‘When any one of you leads the people in prayer, he should be brief in prayer, for among them are the young and the elderly, the weak and the sick. But when one of you prays by himself, he may pray (and prolong) as he likes.’”³

¹ Ibid., 9:60.

² Ibid., 107:1-3.

³ Set forth by •al-Bukhārī in *al-Sahīh*, 1:248 §671. •Muslim in *al-Sahīh*, 1:341 §467. •Aḥmad b. anbal in *al-Musnad*, 2:486 §10311. •al-Tirmidhī in *al-Sunan*, 1:461 §236. •al-Nasā’ī in *al-Sunan*, 2:94 §823. •Abū Dāwūd in *al-Sunan*, 1:211 §794. •Mālik in *al-Muwattā’*, 1:134 §301.

Agreed upon by al-Bukhārī and Muslim (the wording is his).

١٠٧/٣٠٨. وَفِي رِوَايَةٍ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رضي الله عنه قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، لَا أَكَادُ أَذْرِكُ الصَّلَاةَ مِمَّا يُطَوِّلُ بِنَا فُلَانٌ، فَمَا رَأَيْتُ النَّبِيَّ ﷺ فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْ يَوْمِئِذٍ، فَقَالَ: أَيُّهَا النَّاسُ، إِنَّكُمْ مُتَقَرُّونَ، فَمَنْ صَلَّى بِالنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الْمَرِيضَ وَالضَّعِيفَ وَذَا الْحَاجَةِ. مُتَّفَقٌ عَلَيْهِ.

308/107. According to Abū Mas‘ūd al-Anṣārī رضي الله عنه:

“Once a man submitted: ‘O Messenger of Allah ﷺ! I may not attend the (compulsory congregational) prayer because So-and-so (the imam) prolongs the prayer (when he leads us in it).’ Ibn Mas‘ūd added: ‘I never saw the Prophet more angry in giving advice than he was on that day.’ The Prophet said, ‘O people! You abhor others from *Dīn*, whoever amongst you leads the people in prayer must shorten it because among them there are the sick, the weak, and the needy (having some jobs to do).’”¹

Agreed upon by al-Bukhārī and Muslim.

١٠٨/٣٠٩. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ، فَقَالُوا: يَا نَبِيَّ اللَّهِ، فَمَنْ لَمْ يَجِدْ؟ قَالَ: يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ، قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ، قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ: فَلْيَعْمَلْ بِالْمَعْرُوفِ وَلْيُمْسِكْ عَنِ الشَّرِّ فَإِنَّهَا لَهُ صَدَقَةٌ. مُتَّفَقٌ عَلَيْهِ.

309/108. According to Abū Mūsā al-Ash‘arī رضي الله عنه:

¹ Set forth by •al-Bukhārī in *al-Sahīḥ*, 1:46 §90 & 6:2617 §6740. •Muslim in *al-Sahīḥ*, 1:340 §466. •Aḥmad b. anbal in *al-Musnd*, 4:217 §17939. •al-Tabarānī in *al-Mu‘jam al-Kabīr*, 17:208 §561.

“The Prophet ﷺ said, ‘Charitable donation (*ṣadaqa*) is incumbent on every Muslim.’ They (the people) submitted, ‘O Messenger of Allah ﷺ! If one has nothing (for charitable donation)?’ He said, ‘He should work with his hands so that he may benefit himself and donate to charity.’ They submitted, ‘If he cannot do it?’ He said, ‘Then he should help the oppressed and the needy.’ They submitted, ‘If he could not do it either?’ He said, ‘Then he should enjoin what is good and refrain from evil, for that will be considered as a charitable donation.’”¹

Agreed upon by al-Bukhārī and Muslim.

١٠٩/٣١٠. عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ وَلِيَ مِنْ أَمْرِ النَّاسِ شَيْئًا فَاحْتَجَبَ عَنْ أُولَى الضَّعْفَةِ وَالْحَاجَةِ احْتَجَبَ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ.
رَوَاهُ أَحْمَدُ وَابْنُ الْجَعْدِ.

310/109. According to Mu‘ādh رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ said: ‘Allah Most High will withdraw Himself (or prevent him for beholding His Countenance) from he who was appointed as a guardian (ruler) over people’s affair, and he estranged himself from the needy and weak (so that he does not have to provide for them).’”²

Reported by Aḥmad and Ibn al-Ja‘d.

١١٠/٣١١. وَفِي رِوَايَةٍ عَنْ أَبِي مَرْيَمَ الْأَزْدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ وَلَّاهُ اللَّهُ بِعَمَلٍ شَيْئًا مِنْ أَمْرِ الْمُسْلِمِينَ فَاحْتَجَبَ دُونَ حَاجَتِهِمْ وَخَلَّتْهُمْ وَفَقَّرَهُمَ احْتَجَبَ اللَّهُ عَنْهُ دُونَ حَاجَتِهِ وَخَلَّتْهُ وَفَقَّرَهُ.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:524 §1376. •Muslim in *al-Ṣaḥīḥ*, 6:699 §1008. •Aḥmad b. anbal in *al-Musnad*, 4:395 §19549. •al-Nasā’ī in *al-Sunan*, 5:64 §2538. •al-Dārimī in *al-Sunan*, 2:399 §2747. •Ibn Abī Shayba in *al-Muṣannaf*, 5:336 §26649. •al-Bazzār in *al-Musnad*, 8:102 §3100. •al-Tayālīsī in *al-Musnad*, 1:67 §495.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:238 §22129. •Ibn al-Ja‘d in *al-Musnad*, 1:336 §2309.

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالْحَاكِمُ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ
صَحِيحُ الْإِسْنَادِ.

311/110. Abū Maryam al-Azdī رحمته الله narrated:

“I heard the Messenger of Allah ﷺ say: ‘If Allah puts anyone in the position of authority over the affairs of the Muslims, and he secludes himself (from them), not fulfilling their needs and poverty, then Allah will keep Himself away from him in his needs and poverty.’”¹

Reported by Abū Dāwūd, al-Tirmidhī and al- ākim. According to al- ākim, “Its chains are authentic.”

١١١/٣١٢. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَحِبُّوا الْفُقَرَاءَ
وَجَالِسُوهُمْ.

رَوَاهُ الْحَاكِمُ. وَقَالَ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ.

312/111. According to Abū Hurayra رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘Love the poor and sit with them.’”²

Reported by al- ākim and he said: “Its chains are authentic.”

¹ Set forth by •Abū Dāwūd in *al-Sunan*, 3:135 §2948. •al-Tirmidhī in *al-Sunan*, 3:619 §1332. •al- ākim in *al-Mustadrak*, 4:105 §7027. •al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 2:311 §1404. •al-Bayhaqī in *Shu‘ab al-Īmān*, 6:21 §7385. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 3:124 §3341. •al-Nawawī in *Riyāḍ al-Ṣāliḥīn*, 1:140 •658.

² Set forth by •al- ākim in *al-Mustadrak*, 4:368 §7947. •al-Mundhirī in *al-Targhib wa al-Tarhib*, 4:67 §4827.

التَّعَامُلُ مَعَ الْخُدَّامِ وَالْعَامِلِينَ بِالْبِرِّ وَالْمِلَاطِفَةِ

SECTION 13

EXCELLENT CONDUCT AND COMPASSION WITH SLAVES AND WORKERS

QUR'AN

١. ﴿لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

- I. ﴿Righteousness is not merely that you turn your faces to the east or the west. But true righteousness is that a person believes in Allah, the Last Day, the angels, the Book (revealed by Allah) and the Messengers. Driven by love for Allah, he spends (his) wealth on the kindred, the orphans, the needy, the wayfarers and those who ask and in (liberating slaves') necks, and establishes Prayer and pays Zakāt (the Alms-due). And when they make a promise, they fulfil it and are steadfast in hardship (i.e., poverty) and suffering (i.e., ailment) and at the time of fierce fighting (i.e., jihad). It is these who are truthful and it is these who

are righteous.﴾¹

٢. ﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

2. *Indeed, alms (Zakāt) are meant for the poor and the indigent, and those who are deployed to collect charities and those in whose hearts the inculcation of love for Islam is aimed at. And, (moreover, spending Zakāt for the) freeing of human lives (from the yoke of slavery) and removing the burden of those who are to pay debt and (those who toil hard) in the cause of Allah and the wayfarers (is true). This (all) has been prescribed by Allah, and Allah is All-Knowing, Most Wise.﴾²*

٣. ﴿وَالْبَدَنَ جَعَلْنَاهَا لَكُم مِّنْ شَعِيرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَأَذْكُرُوا أَسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

3. *And We have made for you bigger sacrificial animals (i.e., camels and cows, etc.) from amongst the signs of Allah. There is good in them for you. So line (them) up and (after lancing at the time of their slaughter) invoke the Name of Allah over them. Then, when they fall down on their sides, eat of it and (also) feed those who are sitting contented as well as the (needy) who beg. We have, this way, subjected them to you so that you may give thanks.﴾³*

¹ Qur'ān, 2:177.

² Ibid., 9:60.

³ Ibid., 22:36.

HADITH

١١٢/٣١٣. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ فَمَا قَالَ لِي أَفَّ وَلَا لِمَ صَنَعْتَ؟ وَلَا أَلَا صَنَعْتَ.
مُتَّفَقٌ عَلَيْهِ.

313/112. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ:

“I was in the service of the Prophet ﷺ for ten years, and he never said to me, ‘Ugh! (grunting exclamation expressing disgust),’ and never blamed me by saying, ‘Why did you do so,’ or ‘why did you not do so?’”¹

Agreed upon by al-Bukhārī and Muslim.

١١٣/٣١٤. وَفِي رِوَايَةٍ عَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ فَمَا أَمَرَنِي بِأَمْرٍ فَتَوَانَيْتُ عَنْهُ أَوْ ضَيَّعْتُهُ فَلَا مَنِي، فَإِنْ لَامَنِي أَحَدٌ مِنْ أَهْلِ بَيْتِهِ إِلَّا قَالَ: دَعُوهُ فَلَوْ قَدَّرَ أَوْ قَالَ: لَوْ قُضِيَ أَنْ يَكُونَ كَانَ.
رَوَاهُ أَحْمَدُ وَابْنُ أَبِي عَاصِمٍ.

314/113. In another narration, Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ related:

“I was in the service of the Prophet ﷺ for ten years. When he commanded me to do any work and I could not do it or I messed up the work, he would never reprimand me, and when someone from the household reprimanded me, he would say: ‘Leave him, for it is in destiny,’ or say: ‘If it would have been fated, it would have happened.’”²

Reported by Aḥmad and Ibn Abī ‘Āṣim.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2245 §5691. •Muslim in *al-Ṣaḥīḥ*, 4:1804 §2309. •Aḥmad b. anbal in *al-Musnad*, 3:265. •al-Tirmidhī in *al-Sunan*, 4:368 §2015. •Ibn ibbān in *al-Ṣaḥīḥ*, 7:152 §2893. •Abū Ya‘lā in *al-Musnad*, 6:104 §3367.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:231 §13442. •Ibn Abī ‘Āṣim in *al-Sunna*, 1:157 §355. •Ibn ‘Asākir in *Tārīkh Madīna Damishq*, 50:65.

١١٤/٣١٥. عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: إِخْوَانُكُمْ خَوَلُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ. فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ. مُتَّفَقٌ عَلَيْهِ.

315/114. According to Abū Dhar al-Ghifārī رضي الله عنه:

“The Holy Prophet ﷺ said to me: ‘Your slaves are your brethren too upon whom Allah Most High has given you authority. So, if one has one’s brother under one’s control, one should feed him the same what one eats and clothe them the same what one clothes himself. You should not overburden them with what they cannot bear, and if you do give them responsibility, then help them (in their hard job).’”¹

Reported by al-Bukhārī and Muslim.

١١٥/٣١٦. عَنْ أَبِي الْيَسَرِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ: قَالَ: ... أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ، وَالْبِسُوهُمْ مِمَّا تَلْبَسُونَ، وَكَانَ أَنْ أُعْطِيَتهُ مِنْ مَتَاعِ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ أَنْ يَأْخُذَ مِنْ حَسَنَاتِي يَوْمَ الْقِيَامَةِ. رَوَاهُ مُسْلِمٌ وَابْنُ خَرِيفٍ فِي الْأَدَبِ.

316/115. Abū al-Yasar رضي الله عنه narrated that the Holy Prophet ﷺ said:

“Feed your slave what you eat, clothe them the same you clothe yourself. Giving him the worldly things is much easier for me than for him (the slave) to take away my good deeds on the Day of Resurrection.”²

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:20 §30, & 2:899 §2407. •Muslim in *al-Shaḥīḥ*, 3:1283 §1661. •al-Bazzār in *al-Musnad*, 9:402 §3996. •Abū ‘Awāna in *al-Musnad*, 4:73 §6072.

² Set forth by •Muslim in *al-Shaḥīḥ*, 4:2303 §3007. •al-Bukhārī in *al-Adab al-Mufrad*, 75 §187. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 19:169 §379. •al-Qudā‘ī in *Musnad al-Shihāb*, 1:283 §462. •al-Ṭahāwī in *Sharḥ al-Āthār*, 4:356.

Reported by Muslim and al-Bukhārī in *al-Adab al-Mufrad*.

١١٦/٣١٧. وفي رواية: عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ، وَلَا يُكَلَّفُ مِنَ الْعَمَلِ إِلَّا مَا يُطِيقُ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَمَالِكٌ وَالشَّافِعِيُّ.

317/116. In one tradition, Abū Hurayra رضي الله عنه reported:

“The Messenger of Allah ﷺ said: ‘Food and clothing is the right of a slave (upon the owner) and he is not to be forced to do the work he may not have the strength to perform.’”¹

Reported by Muslim, Aḥmad, Mālik and Shāfi‘ī.

١١٧/٣١٨. وفي رواية: عَنْ سَلَامِ بْنِ عَمْرٍو عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قَالَ النَّبِيُّ ﷺ: أَرِقَّاؤُكُمْ إِخْوَانُكُمْ، فَأَحْسِنُوا إِلَيْهِمْ، (وفي رواية: أَوْ فَاصِلِحُوا إِلَيْهِمْ) وَاسْتَعِينُوهُمْ عَلَى مَا غَلَبَكُمْ، وَأَعِينُوهُمْ عَلَى مَا غَلَبُوا.
رَوَاهُ أَحْمَدُ وَالْبُخَارِيُّ فِي الْأَدَبِ وَأَبُو يَعْلَى.

318/117. In one tradition, Sallām b. ‘Amr رضي الله عنه reported from a Companion that the Prophet ﷺ said:

“Your slaves are your brethren. Treat them well. (In another tradition: treat them better). And what is difficult for you, get their help, and what is difficult for them, assist them (in work).”²

Reported by Aḥmad, al-Bukhārī in *al-Adab al-Mufrad* and Abū Ya‘lā.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:1284 §1662. •Aḥmad b. anbal in *al-Musnad*, 2:247 §7358. •Mālik in *al-Muwatṭā’*, 2:980 §1769. •al-Shāfi‘ī in *al-Musnad*, 1:305. •‘Abd al-Razzāq in *al-Muṣannaf*, 9:448 §17967.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:58, 371 §20600, 23196. •al-Bukhārī in *al-Adab al-Mufrad*, p. 76 §190. •Abū Ya‘lā in *al-Musnad*, 2:221 §920.

١١٨/٣١٩. وفي رواية: عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلْمَمْلُوكُ أَخُوكَ، فَإِذَا صَنَعَ لَكَ طَعَامًا فَأَجْلِسْهُ مَعَكَ، فَإِنْ أَبَى فَأَطْعِمْهُ، وَلَا تَضْرِبُوا وُجُوهَهُمْ. رَوَاهُ أَحْمَدُ وَالطَّيَالِسِيُّ وَاللَّفْظُ لَهُ وَالْبَيْهَقِيُّ بِإِسْنَادٍ حَسَنِ.

319/118. In one tradition, Abū Hurayra رضي الله عنه narrated:

“The Messenger of Allah ﷺ said: ‘The slave is also your brother. When he prepares food for you, then have him sit with you. If he refuses to sit by you, then still you should feed him and never strike their face (if they make any error).’”¹

Reported by Ahmad, al-Ṭayālīsī (the wording is his) and al-Bayhaqī with authentic chains.

١١٩/٣٢٠. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَأَمَنَ بِمُحَمَّدٍ ﷺ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوْلَاهُ، وَرَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا فَلَهُ أَجْرَانِ. مُتَّفَقٌ عَلَيْهِ.

320/119. According to Abū Mūsā al-Ash‘arī رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘Three persons will have a double reward: (1) A person from the people of the scriptures who believed in his Prophet (Jesus or Moses) and then believed in the Prophet Muhammad ﷺ (i.e., has embraced Islam). (2) A slave who discharges his duties to Allah and his master. (3) A master of a woman-slave who teaches her good manners and educates her in the best possible way and sets her free and then marries her.’”²

¹ Set forth by •Ahmad b. anbal in *al-Musnad*, 2:505 §10574. •al-Ṭayālīsī in *al-Musnad*, 1:312 §2369. •al-Bayhaqī in *Shu‘ab al-Īmān*, 6:373 §8567.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:48 §97 & *al-Adab al-Mufrad*, p. 80 §203. •Muslim in *al-Ṣaḥīḥ*, 1:134 §154. •Ahmad b. anbal in *al-Musnad*, 4:395 §19550. •al-Tirmidhī in *al-Sunan*, 3:424 §1116. •al-Nasā’ī in *al-Sunan*,

Agreed upon by al-Bukhārī and Muslim.

١٢٠/٣٢١. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: إِنْ كَانَتْ الْأَمَةُ مِنْ إِمَاءِ أَهْلِ الْمَدِينَةِ لَتَأْخُذَ بِيَدِ رَسُولِ اللَّهِ ﷺ فَتَنْطَلِقَ بِهِ حَيْثُ شَاءَتْ.
رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ.

321/120. Anas b. Mālik said رضي الله عنه:

“Any of the female slaves of Medina could take hold of the hand of Allah’s Messenger ﷺ and take him wherever she wished (to solve any of her problems).”¹

Reported by al-Bukhai and Aḥmad.

١٢١/٣٢٢. وَفِي رَوَايَةٍ: عَنْ أُمِّ سَلَمَةَ رضي الله عنها قَالَتْ: كَانَ مِنْ آخِرِ وَصِيَّةِ رَسُولِ اللَّهِ ﷺ: الصَّلَاةُ الصَّلَاةُ، وَمَا مَلَكَتْ أَيْمَانُكُمْ، حَتَّى جَعَلَ نَبِيُّ اللَّهِ ﷺ يُكَلِّجُهَا فِي صَدْرِهِ وَمَا يَفِيضُ بِهَا لِسَانُهُ.
رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ مَاجَه.

322/121. In one tradition, Umm Salama رضي الله عنها narrated that this was also there in the last will of the Messenger of Allah ﷺ:

“Prayer, prayer and what you own (about that I advise you to treat them well). He kept saying this until it continued on his tongue (and due to weakness) he then repeated that in his heart.”²

Reported by Aḥmad, al-Nasā’ī and Ibn Mājah.

6:115 §3344. •Ibn Mājah in *al-Sunan*, 1:629 §1956.

¹ Set forth by •al-Bukhārī in *al-Sahīḥ*, 5:2255 §5724. •Aḥmad b. anbal in *al-Musnad*, 3:98 §11960. •Abū Nu‘aym in *ilyat al-Awliyā’*, 7:202. •al-Nawawī in *Riyāḍ al-Ṣāliḥīn*, 171 §171.

² Set forth by •Aḥmad b. anbal in 6:290 §26526. •al-Nasā’ī in *al-Sunan al-Kubrā*, 4:259 §7100. •Ibn Mājah in *al-Sunan*, 1:519 §1625. •Abū Ya‘lā in *al-Musnad*, 12:414 §6979. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 23:379 §897.

١٢٢/٣٢٣. عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رضي الله عنه قَالَ: كُنْتُ أَضْرِبُ غُلَامًا لِي بِالسَّوْطِ فَسَمِعْتُ صَوْتًا مِنْ خَلْفِي: اْعْلَمْ أَبَا مَسْعُودٍ. فَلَمْ أَفْهَمْ الصَّوْتَ مِنَ الْغَضَبِ، قَالَ: فَلَمَّا دَنَا مِنِّي إِذَا هُوَ رَسُولُ اللَّهِ ﷺ، فَإِذَا هُوَ يَقُولُ: اْعْلَمْ أَبَا مَسْعُودٍ، اْعْلَمْ أَبَا مَسْعُودٍ، قَالَ: فَأَلْقَيْتُ السَّوْطَ مِنْ يَدِي، فَقَالَ: اْعْلَمْ أَبَا مَسْعُودٍ، أَنَّ اللَّهَ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَى هَذَا الْغُلَامِ، قَالَ: فَقُلْتُ: لَا أَضْرِبُ مَمْلُوكًا بَعْدَهُ أَبَدًا. رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

323/122. Abū Mas‘ūd al-Badrī رضي الله عنه reported:

“I was beating my slave with a whip when I heard a voice behind me: ‘O Abū Mas‘ūd! Understand this!’ But I did not recognize the voice due to intense anger.” He (Abū Mas‘ūd) reported: “As he came near me (I found) that he was the Messenger of Allah ﷺ and he was saying: ‘O Abū Mas‘ūd! Understand this! O Abū Mas‘ūd! Understand this!’” He (Abū Mas‘ūd) said: “I threw the whip from my hand. Thereupon he (the Prophet) said: ‘O Abū Mas‘ūd! Understand this! Verily, Allah has more dominance upon you than you have upon your slave.’ I (then) said: ‘I would never strike any servant in the future.’”¹

Reported by Muslim, Abū Dāwūd and al-Tirmidhī.

١٢٣/٣٢٤. وَفِي رَوَايَةِ أَبِي دَاوُدَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، هُوَ حُرٌّ لَوْجِهَ اللَّهِ تَعَالَى. قَالَ: أَمَّا إِنَّكَ لَوْ لَمْ تَفْعَلْ لِلْفَحْتِكَ النَّارُ أَوْ لَمَسَّتْكَ النَّارُ.

324/123. In a tradition of Abū Dāwūd رضي الله عنه: (Abū Mas‘ūd reported:)

“I submitted: ‘O Messenger of Allah ﷺ! He is free for Allah’s sake.’ He said: ‘If you had not done it, the fire would have clung to you, or the fire would have rolled up on to you.’”

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:1281 §1659. •Abū Dāwūd in *al-Sunan*, 4:340 §5159. •al-Tirmidhī in *al-Sunan*, 4:335 §1948. •Abd al-Razzāq in *al-Muṣannaf*, 9:439, 446 §17933, 17959. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 17:245 §684.

١٢٤/٣٢٥. عَنْ هِلَالِ بْنِ يَسَافٍ قَالَ: عَجَلَ شَيْخٌ فَلَطَمَ خَادِمًا لَهُ، فَقَالَ لَهُ سُوَيْدُ بْنُ مُقَرَّرٍ رضي الله عنه: عَجَزَ عَلَيْكَ إِلَّا خُرٌّ وَجْهَهَا، لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مِنْ بَنِي مُقَرَّرٍ. مَا لَنَا خَادِمٌ إِلَّا وَاحِدَةٌ، لَطَمَهَا أَصْغَرْنَا، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُعْتِقَهَا.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ.

325/124. Hilāl b. Yasāf رضي الله عنه reported that a person got angry and slapped his slave-girl. Thereupon Suwayd b. Muqarrin رضي الله عنه said to him:

“Did you not find any other place (to slap) besides her face? I was one of the seven sons of Muqarrin, and we had but only one slave-girl. The youngest of us slapped her, and Allah’s Messenger ﷺ commanded us to set her free.”¹

Reported by Muslim, Aḥmad, Abū Dāwūd, al-Tirmidhī and al-Nasā’ī.

١٢٥/٣٢٦. وفي رواية: عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ لَطَمَ مَمْلُوكَهُ أَوْ ضَرَبَهُ فَكَفَّارَتُهُ أَنْ يُعْتِقَهُ.
رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ.

326/125. According to ‘Abd Allah b. ‘Umar رضي الله عنه:

“I heard Allah’s Messenger ﷺ say: ‘He who slaps his slave or beats him, his expiation is setting the slave free.’”²

Reported by Muslim and Abū Dāwūd.

١٢٦/٣٢٧. وفي رواية عَنْ عَمَّارِ بْنِ يَاسِرٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ رَجُلٍ يَضْرِبُ عَبْدًا لَهُ إِلَّا أُفِيدَ مِنْهُ يَوْمَ الْقِيَامَةِ.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:1279 §1658. •Aḥmad b. anbal in *al-Musnad*, 5:444 §23793. •al-Tirmidhī in *al-Sunan*, 4:114 §1542. •Abū Dāwūd in *al-Sunan*, 4:342 §5166. •al-Nasā’ī in *al-Sunan al-Kubrā*, 3:194 §5013.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:1279 §1657. •Abū Dāwūd in *al-Sunan*, 4:342 §5168. •Abū ‘Awāna in *al-Musnad*, 4:68 §6055.

رَوَاهُ الْبَزَّازُ وَأَبُو نُعَيْمٍ. وَقَالَ الْمُنْذِرِيُّ: رَوَاهُ الطَّبْرَانِيُّ وَرَوَاتُهُ ثِقَاتٌ،
وَقَالَ الْهَيْثَمِيُّ: رَوَاهُ الْبَزَّازُ وَرِجَالُهُ ثِقَاتٌ.

327/126. In one tradition, 'Ammār b. Yāsir رضي الله عنه narrated that the Messenger of Allah ﷺ said:

“Whoever beats his slave shall be held accountable on the Day of Rising.”¹

Reported by al-Bazzār and Abū Nu‘aym. According to al-Mundhirī: “al-Ṭabarānī reported it and its sources are reliable. According to al-Haythamī: “Al-Bazzār reported it and its sources are reliable.”

١٢٧/٣٢٨. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْغَدَاةَ جَاءَ خَدَمَ الْمَدِينَةِ بِأَنْيَتِهِمْ فِيهَا الْمَاءُ فَمَا يُؤْتَى بِإِنَاءٍ إِلَّا غَمَسَ يَدَهُ فِيهَا فَرُبَّمَا جَاءُوهُ فِي الْغَدَاةِ الْبَارِدَةِ فَيَغْمِسُ يَدَهُ فِيهَا.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ حُمَيْدٍ.

328/127. Anas b. Mālik رضي الله عنه reported:

“When Allah’s Messenger ﷺ would complete his dawn prayer, the servants of Medina used to come with utensils filled with water, and no utensil was brought in which he did not dip his hand (to bequeath blessing for them). Sometimes they came in the morning in the (cold) winter and he would still dip his hand in it.”²

Reported by Muslim, Aḥmad and Ibn Humayd.

١٢٨/٣٢٩. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ

¹ Set forth by •al-Bazzār in *al-Musnad*, 4:237 §1399. •Abū Nu‘aym in *ilyat al-Awliya*, 4:378. •al-Mundhirī in *al-Targhī wa al-Tarhīb*, 3:148 §3441. •al-Haythamī in *Majma‘ al-Zawā'id*, 10:353.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:1812 §2324. •Aḥmad b. anbal in *al-Musnad*, 3:137 §12424. •Abd b. umayd in *al-Musnad*, 1:380 §1274. •al-Bayhaqī in *Shu‘ab al-Imān*, 2:154 §1429.

الله، كَمْ أَعْفُو عَنِ الْخَادِمِ؟ فَصَمَّتَ عَنْهُ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، كَمْ أَعْفُو عَنِ الْخَادِمِ؟ فَقَالَ: كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

329/128. According to ‘Abd Allah b. ‘Umar ؓ:

“A man came to the Prophet ﷺ and submitted: ‘O Messenger of Allah ﷺ! How often shall I forgive a servant?’ He kept silence, so the man repeated: ‘O Messenger of Allah ﷺ! How often shall I forgive a servant?’ He said: ‘Seventy times daily.’”¹

Reported by Aḥmad, Abū Dāwūd and al-Tirmidhī. According to al-Tirmidhī, “This is a fine authentic tradition.”

١٢٩/٣٣٠. عَنْ عَمْرِو بْنِ حُرَيْثٍ ؓ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا خَفَّفْتَ عَنْ خَادِمِكَ مِنْ عَمَلِهِ كَانَ لَكَ أَجْرًا فِي مَوَازِينِكَ. رَوَاهُ ابْنُ حِبَّانَ وَأَبُو يَعْلَى وَابْنُ حُمَيْدٍ.

330/129. ‘Amr b. Hurayth ؓ narrated that the Messenger of Allah ﷺ said:

“You will be credited on the balance of your account with as much as you will lessen the responsibilities of your slave.”²

Reported by Ibn ʿabbān, Abū Yaʿlā and Ibn Humayd.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:111 §5899. •Abū Dāwūd in *al-Sunan*, 4:341 §5164. •al-Tirmidhī in *al-Sunan*, 4:336 §1949. •Abū Yaʿlā in *al-Musnad*, 10:133 §5760. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:151 §3458.

² Set forth by •Ibn ʿabbān in *al-Ṣaḥīḥ*, 10:153 §4314. •Abū Yaʿlā in *al-Musnad*, 3:50 §1472. •‘Abd b. umayd in *al-Musnad*, 1:119 §284. •al-Bayhaqī in *Shuʿab al-Īmān*, 6:378 §8589. •al-Haythamī in *Muwārid al-Zamān*, 1:293 §1204.

الْفَصْلُ الرَّابِعُ عَشَرَ

التَّعَامُلُ مَعَ الْعُصَاةِ وَالْمُذْنِبِينَ بِالْبِرِّ وَالْمُلَاطَفَةِ وَالْإِحْسَانِ

SECTION 14

EXCELLENT CONDUCT AND COMPASSION WITH
THE GUILTY AND SINNERS

QUR'AN

١. ﴿وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ
أُعِدَّتْ لِلْمُتَّقِينَ ٣٣﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُثْمِينَ الْغَيْظَ
وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ٣٤﴾ وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً
أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ الذُّنُوبَ إِلَّا
اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ٣٥﴾ أُولَٰئِكَ جَزَاءُ هُم مَّغْفِرَةٌ
مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ
الْعَامِلِينَ ﴿

1. *«And advance fast towards forgiveness from your Lord and Paradise whose vastness encompasses the heavens and the earth (and) which has been prepared for the pious. They are the ones who spend in the cause of Allah whether they are affluent or indigent (in both the conditions), sublimate their anger and tolerate (the faults of the) people; and Allah loves those who are benevolent. And (they) are such people that if they commit some immoral act or wrong themselves, they remember Allah, then seek forgiveness for their sins.*

And who forgives sins except Allah? And they do not deliberately persist in the sinful acts which they committed. It is they whose reward is forgiveness from their Lord and Gardens beneath which rivers flow. They will reside therein permanently. What an excellent reward that is for those who perform righteous acts! ﴿¹

٢. ﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

2. ﴿(O My Esteemed Beloved!) What a mercy of Allah that you are lenient with them! Had you been stern and hard-hearted, people would have deserted, scattering away from around you. So pardon them, and pray for their forgiveness, and consult them in (important) matters. But once you make up your mind, then place your trust in Allah. Surely, Allah loves those who trust Him.﴾²

HADITH

١٣٠/٣٣١. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكْتُ، قَالَ: مَا لَكَ؟ قَالَ: وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا؟ قَالَ: لَا. قَالَ: فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟ قَالَ: لَا. فَقَالَ: فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا؟ قَالَ: لَا. قَالَ: فَمَكَثَ النَّبِيُّ ﷺ فَبَيْنَا نَحْنُ عَلَى ذَلِكَ أَتَى النَّبِيَّ ﷺ بَعْرَقٍ فِيهَا تَمْرٌ وَالْعَرَقُ الْمَكْتَلُ. قَالَ: أَتَيْنَ السَّائِلُ؟ فَقَالَ: أَنَا. قَالَ: خُذْ هَذَا فَتَصَدَّقْ بِهِ، فَقَالَ الرَّجُلُ: أَعَلَى أَفْقَرٍ مِنِّي، يَا رَسُولَ اللَّهِ؟ فَوَاللَّهِ، مَا بَيْنَ لَابَتَيْهَا، يُرِيدُ الْحَرَّتَيْنِ، أَهْلُ بَيْتٍ أَفْقَرُ مِنِّي

¹ Qur'ān, 3:133-136.

² Ibid., 3:159.

أَهْلَ بَيْتِي، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْيَابُهُ ثُمَّ قَالَ: أَطْعِمَهُ أَهْلَكَ.
مُتَّفَقٌ عَلَيْهِ.

وَقَالَ أَبُو دَاوُدَ: زَادَ الزُّهْرِيُّ: وَإِنَّمَا كَانَ هَذَا رُخْصَةً لَهُ خَاصَّةً فَلَوْ أَنَّ
رَجُلًا فَعَلَ ذَلِكَ الْيَوْمَ لَمْ يَكُنْ لَهُ بُدٌّ مِنَ التَّكْفِيرِ.

331/130. According to Abū Hurayra رضي الله عنه:

“While we were sitting with the Prophet ﷺ a man came and said, ‘O Allah’s Messenger ﷺ! I have been destroyed.’ Allah’s Messenger ﷺ asked: ‘What is the matter with you.’ He submitted ‘I had sexual intercourse with my wife while I was fasting.’ Allah’s Messenger ﷺ asked him: ‘Can you afford to free a slave?’ He submitted: ‘No’. Allah’s Messenger ﷺ inquired: ‘Can you fast for two successive months?’ He submitted: ‘No’. The Prophet ﷺ inquired: ‘Can you afford feeding sixty poor people?’ He submitted: ‘No.’ The Prophet ﷺ stayed silent for a while. We were there when a big bag was presented to him (the Prophet) which was full of dates and a measuring cup. He asked, ‘Where is the seeker?’ He submitted: ‘At your service!’. The Prophet said, ‘Take this (basket of dates) and give it in charitable donation (for this is your penitence).’ The man submitted: ‘(Should I give it to a person) poorer than I? By Allah! There is no house between its two mountains (valley of Medina, the illumined), which is poorer than mine.’ The Prophet ﷺ laughed to the point that his premolar teeth became visible, and then he said: ‘Go and feed your family with it (this will be your penitence).’”¹

Agreed upon by al-Bukhārī and Muslim.

According to Abū Dāwūd: “Al-Zuhrī added: ‘This was a special concession for him. If a man commits this act today (breaks his fast), he is liable to atonement as per law.’”

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:684 §1834. •Muslim in *al-Ṣaḥīḥ*, 2:781 §111. •Aḥmad b. anbal in *al-Musnad*, 2:241 §7288 & 6:276 §26402. •al-Tirmidhī in *al-Sunan*, 3:102 §724. •Abū Dāwūd in *al-Sunan*, 2:313 §2390. •Ibn Mājah in *al-Sunan*, 1:534 §1671. •al-Nasā’ī in *al-Sunan al-Kubrā*, 2:212 §3117.

١٣١/٣٣٢. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: جَاءَ أَعْرَابِيٌّ فَبَالَ فِي طَائِفَةِ الْمَسْجِدِ، فَزَجَرَهُ النَّاسُ، فَتَهَاكُمُ النَّبِيُّ ﷺ فَلَمَّا قَضَى بَوْلَهُ أَمَرَ النَّبِيُّ ﷺ بِذَنُوبٍ مِنْ مَاءٍ فَأَهْرَيْقَ عَلَيْهِ.
مُتَّفَقٌ عَلَيْهِ.

332/131. According to Anas b. Mālik رضي الله عنه:

“A villager (Bedouin) came and started urinating in a corner of the mosque. The people reprimanded him but the Holy Prophet ﷺ stopped them. When he finished urinating, then the Holy Prophet ﷺ ordered them to bring a bucket of water which was poured over it (the urine).”¹

Agreed upon by al-Bukhārī and Muslim.

١٣٢/٣٣٣. وفي رواية عنه: قَالَ: بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ مَعَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَ أَعْرَابِيٌّ فَقَامَ يَبُولُ فِي الْمَسْجِدِ، فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: مَهْ مَهْ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَزِرْ مَوْهُ، دَعُوهُ، فَتَرَكُوهُ حَتَّى بَالَ، ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ دَعَاهُ فَقَالَ لَهُ: إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ وَلَا الْقَذَرِ. إِنَّمَا هِيَ لِذِكْرِ اللَّهِ تعالى، وَالصَّلَاةِ، وَقِرَاءَةِ الْقُرْآنِ، أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ، قَالَ: فَأَمَرَ رَجُلًا مِنَ الْقَوْمِ، فَجَاءَ بِدَلْوٍ مِنْ مَاءٍ فَشَنَّهُ عَلَيْهِ.
رَوَاهُ مُسْلِمٌ وَأَبُو عَوَانَةَ.

333/132. According to Anas b. Mālik رضي الله عنه:

“While we were in the mosque with Allah’s Messenger ﷺ, a Bedouin came and began to urinate in the mosque standing. Some of the Companions of Allah’s Messenger ﷺ said: ‘Stop, stop,’ but the Messenger of Allah ﷺ said: ‘Do not interrupt him urinating; leave

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:89 §219. •Muslim in *al-Ṣaḥīḥ*, 1:236 §284. •al-Shāfi‘ī in *al-Musnad*, 1:20.

him to urinate.' The Companions left him until he was relieved of it (urinating), and then Allah's Messenger ﷺ called him and advised him: 'These mosques are not the places for urine and other filth. These are for the remembrance of Allah, prayer and the recitation of the Qur'an (or what Allah's Messenger ﷺ said).' Then he ordered one of the Companions, who then brought a bucket of water and poured it over the urine."¹

Reported by Muslim and Abū 'Awāna.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 1:236 §285. •Abū 'Awāna in *al-Musnad*, 1:182 §567. •al-Bayhaqī in *al-Sunan al-Kubrā*, 2:412 §3945.

إِحْتِرَامُ الْجَنَائِزِ

SECTION 15

HONOURING THE FUNERAL

QUR'AN

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾

«And We have indeed honoured the children of Adam and provided them with (means of transport) over the land and in the sea (i.e., in the cities, deserts, rivers and oceans) and bestowed upon them sustenance out of clean and pure things. And We have exalted them above most of Our creation by conferring on them superiority.»¹

HADITH

١٣٣/٣٣٤. عَنْ عَامِرِ بْنِ رَبِيعَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا رَأَى أَحَدُكُمْ جَنَازَةً،
فَإِنْ لَمْ يَكُنْ مَاشِيًا مَعَهَا، فَلْيَقُمْ حَتَّى يُخَلِّفَهَا، أَوْ تُخَلِّفَهُ أَوْ تُوَضَعَ مِنْ قَبْلِ أَنْ
تُخَلِّفَهُ.

مُتَّفَقٌ عَلَيْهِ.

334/133. According to 'Āmir b. Rabī'a رضي الله عنه:

¹ Qur'an, 17:70.

“The Prophet ﷺ said: ‘If anyone among you catches sight of the bier (the funeral procession), and if he is not following it, then he must stand up (in its honour) until it passes ahead or behind him or it is laid to rest before passing forward.’”¹

Agreed upon by al-Bukhārī and Muslim.

١٣٤/٣٣٥. وفي رواية: عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا، فَمَنْ تَبِعَهَا فَلَا يَقْعُدْ حَتَّى تُوَضَعَ. مُتَّفَقٌ عَلَيْهِ.

335/134. According to Abū Sa‘īd al-Khudrī رَضِيَ اللَّهُ عَنْهُ:

“The Prophet ﷺ said: ‘If you catch sight of the bier (the funeral procession), you must stand up, and if someone follows it, he must not sit down until it is laid to rest.’”²

Agreed upon by al-Bukhārī and Muslim.

١٣٥/٣٣٦. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّتْ بِنَا جَنَازَةٌ فَقَامَ لَهَا النَّبِيُّ ﷺ وَقُمْنَا لَهُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّهَا جَنَازَةُ يَهُودِيٍّ. قَالَ: إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا. مُتَّفَقٌ عَلَيْهِ.

336/135. According to Jabir b. ‘Abd Allah رَضِيَ اللَّهُ عَنْهُ:

“A funeral procession passed in front of us and the Prophet ﷺ stood up and we too stood up. We said, ‘O Allah’s Messenger ﷺ! This is the funeral procession of a Jew.’ He said: ‘If you catch sight of the bier (the funeral procession), you must stand up.’”³

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:441 §1246. •Muslim in *al-Shaḥīḥ*, 2:660 §958. •al-Ṭabarānī in *al-Mu‘jam al-Awsaṭ*, 1:123 §391.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:441 §1248. •Muslim in *al-Shaḥīḥ*, 2:660 §959. •Aḥmad b. Ḥanbal in *al-Musnad*, 3:25 §11211. •al-Nasā‘ī in *al-Sunan*, 4:43 §1914.

³ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:441 §1249. •Muslim in *al-Shaḥīḥ*, 2:660 §960. •Aḥmad b. anbal in *al-Musnad*, 3:319 §14467. •al-Nasā‘ī in *al-Sunan*,

Agreed upon by al-Bukhārī and Muslim.

١٣٦/٣٣٧. وفي رواية: عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى رضي الله عنه قَالَ: كَانَ سَهْلُ بْنُ حُنَيْفٍ وَفَيْسُ بْنُ سَعْدٍ رضي الله عنهما قَاعِدَيْنِ بِالْقَادِسِيَّةِ، فَمَرُّوا عَلَيْهِمَا بِجَنَازَةٍ، فَقَامَا، فَقِيلَ لَهُمَا: إِنَّهَا مِنْ أَهْلِ الْأَرْضِ أَى مِنْ أَهْلِ الذِّمَّةِ. فَقَالَا: إِنَّ النَّبِيَّ صلى الله عليه وسلم مَرَّتْ بِهِ جَنَازَةٌ، فَقَامَ، فَقِيلَ لَهُ: إِنَّهَا جَنَازَةُ يَهُودِيٍّ، فَقَالَ أَلَيْسَتْ نَفْسًا؟
مُتَّفَقٌ عَلَيْهِ.

337/136. According to ‘Abd al-Raḥmān b. Abī Layla رضي الله عنه:

“Sahl b. unayf and Qays b. Sa’d رضي الله عنهما were sitting in the city of al-Qādisiyya. A funeral procession passed in front of them and they both stood up. They were told that the funeral procession was of one of the inhabitants of the land (i.e., of a non-believer). They both said: ‘(Once) a funeral procession passed in front of the Prophet صلى الله عليه وسلم and he stood up. When he was told that it was the funeral of a Jew, he said, ‘Is it not a human) being?’”¹

Agreed upon by al-Bukhārī and Muslim.

4:45 §1922, & *al-Sunan al-Kubrā*, 1:626 §2049.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:441 §1250. •Muslim in *al-Ṣaḥīḥ*, 2:661 §961. •al-Nasā’ī in *al-Sunan*, 4:45 §1921 & *al-Sunan al-Kubrā*, 1:626 §2048. •Aḥmad b. anbal in *al-Musnad*, 6:6 §23893. •al-Ṭabarānī in *al-Mu’jam al-Kabīr*, 6:90 §5606. •Ibn Abī Shayba in *al-Muṣannaf*, 3:39 §11918. •Ibn al-Ja’d in *al-Musnad*, 27 §70. •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:27 §6672.

الْبَابُ السَّادِسُ

خِدْمَةُ الْبَشَرِيَّةِ عَبْرَ إِعْلَاءِ الْأَخْلَاقِ الْحَسَنَةِ

CHAPTER 6

SERVING HUMANITY THROUGH THE
MODERNITY OF MORAL EXCELLENCE

الْخُلُقُ الْحَسَنُ وَالْأَدَبُ الْجَمِيلُ وَفَضْلُهُمَا

SECTION I

MERITS OF EXCELLENCE OF MORAL CHARACTER AND MANNERS

QUR'ĀN

١. ﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

1. *And do not cause disruption and mischief in the land after it has been set in order (i.e., after reformation of the living conditions in the country). And keep supplicating Him fearing (His torment) and aspiring (to His mercy).*

*Assuredly, Allah's mercy is near to those who are (spiritually excellent,) committed to doing pious works.*¹

٢. ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

2. *And those who strive hard (and struggle against the lower self vehemently) for Our cause, We certainly guide them to Our ways, and verily Allah blesses the men of spiritual excellence with His companionship.*²

٣. ﴿وَمَن يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ

¹ Qur'ān, 7:56.

² Ibid., 29:69.

الْوُثْقَىٰ ۖ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٣﴾

3. *«And whoever bows his face in obedience to Allah, and is also a man of spiritual excellence (in action and state of mind), has firmly grasped a strong handhold. And the end of all deeds returns to Allah alone.»*¹

٤. ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

4. *«In truth, in (the sacred person of) Allah's Messenger (a) there is for you a most perfect and beautiful model (of life) for every such person that expects and aspires to (meeting) Allah and the Last Day and remembers Allah abundantly.»*²

٥. ﴿قُلْ يٰٓعِبَادِ الَّذِيْنَ ءَامَنُوْا اتَّقُوْا رَبَّكُمُ الَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا
حَسَنَةً وَّارْضَ اللّٰهُ وَاسِعَةً ۖ اِنَّمَا يُوَفِّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾

5. *«(O Beloved,) say (on My behalf), 'O My servants, you who have believed, adopt Godwariness; it is for the men of spiritual excellence in this world that there is excellent reward. And Allah's earth is vast. So the steadfast will certainly be given their reward without measure.'»*³

٦. ﴿وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ فَاِذَا الَّذِيْ
بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَاَنَّهُ وَلِيٌّ حَمِيمٌ﴾

6. *«And good and evil cannot be equal. And remove the evil in a better (way) with the result that the one with whom you had rivalry becomes your most warmhearted*

¹ Ibid., 31:22.

² Ibid., 33:21.

³ Ibid., 39:10.

friend.﴾¹

٧. ﴿وَأَنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

7. *And assuredly, you are placed high on the Most Glorious and Exalted (seat of) character (i.e., adorned with the Qur'ānic morality and endowed with the character traits of Allah).﴾²*

HADITH

٣٣٨/١. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه قَالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ فَاحِشًا وَلَا مُتَفَحِّشًا، وَكَانَ يَقُولُ: إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا. مُتَّفَقٌ عَلَيْهِ.

338/1. According to 'Abd Allah b. 'Amr رضي الله عنه:

"The Holy Prophet ﷺ never uttered obscene and foul language. He used to say: 'The finest amongst you are those who are the best in moral character.'"³

Agreed upon by al-Bukhārī and Muslim.

٣٣٩/٢. عَنِ النَّوَاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ رضي الله عنه قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْبِرِّ وَالْإِثْمِ، فَقَالَ: الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ.

339/2. According to al-Nawwās b. Sam'ān al-Anṣārī رضي الله عنه:

¹ Ibid., 41:34.

² Ibid., 68:4.

³ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 3:1305 §3366. •Muslim in *al-Shaḥīḥ*, 4:1810 §2321. •Aḥmad b. anbal in *al-Musnad*, 2:161 §6504. •al-Tirmidhī in *al-Sunan*, 4:349 §1975.

"I asked the Messenger of Allah ﷺ about piousness and sin. He said: 'The good moral character is piousness, and what disturbs your heart and you do not want people to know about it, is sin.'"¹

Reported by Muslim, Aḥmad and al-Tirmidhī.

٣٤٠/٣. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيْمَانًا أَحْسَنَهُمْ خُلُقًا وَالْأَطْفَهُمْ بِأَهْلِهِ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالْحَاكِمُ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ صَحِيحٌ.

340/3. According to 'Ā'isha رَضِيَ اللَّهُ عَنْهَا:

"Allah's Messenger ﷺ said: 'The most perfect of the believers, where faith is concerned, is the finest of them in moral character and the kindest of them towards his family.'"²

Reported by Aḥmad, al-Tirmidhī and al-Hākim. According to al-Tirmidhī: "This is an authentic tradition,"

٣٤١/٤. عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحْسَنُكُمْ أَخْلَاقًا.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَابْنُ حِبَّانَ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

341/4. According to Jābir رَضِيَ اللَّهُ عَنْهُ:

"Allah's Messenger ﷺ said: 'Among the dearest of you to me, and those of you seated closest to me on the Day of Resurrection, are the

¹ Set forth by •Muslim in *al-Shaḥīḥ*, 4:1980 §2553. •Aḥmad b. anbal in *al-Musnad*, 4:182 §17668. •al-Tirmidhī in *al-Sunan*, 4:597 §2389.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 6:47 §24250. •al-Tirmidhī in *al-Sunan*, 5:9 §2612. •al-Hākim in *al-Mustadrak*, 1:119 §173. •Ibn Abi Shayba in *al-Muṣannaf*, 5:210 §25314.

finest of you in moral character.”¹

Reported by Aḥmad, al-Tirmidhī (the wording is his) and Ibn Ḥibbān. Al-Tirmidhī said: “This is a fine tradition.”

٥ / ٣٤٢. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ فَقَالَ: تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ، وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ، فَقَالَ: الْفَمُ وَالْفَرْجُ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَابْنُ مَاجَه. قَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ.

342/5. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ was asked what practices will take a majority of people to the Garden of Paradise, so he said: ‘Fear of Allah (God-wariness) and excellence of moral character!’ He was also asked about what will cause most people to enter the Hellfire, so he said: ‘The mouth (tongue) and the private parts (i.e., their unlawful use)!’”²

Reported by Aḥmad, al-Tirmidhī (the wording is his) and Ibn Mājah. Al-Tirmidhī said: “This is an authentic tradition.”

٦ / ٣٤٣. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الرَّجُلَ لَيُذْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةً الصَّائِمِ الْقَائِمِ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالْحَاكِمُ وَابْنُ حِبَّانَ. وَقَالَ الْحَاكِمُ: هَذَا

¹ Set forth by •Aḥmad b. Ḥanbal on the authority of ‘Abd Allāh b. ‘Amr رضي الله عنه in *al-Musnad*, 2:185, 217 §6735, 7035. •al-Tirmidhī in *al-Sunan: Kitāb al-birr wa al-ṣila* [The Book of Virtue, Good Manners and Joining of the Ties of Relationship], chapter: “What has been related about the most excellent character,” 4:370 §2018. •Ibn Ḥibbān on the authority of ‘Abd Allāh b. ‘Amr رضي الله عنه in *al-Ṣaḥīḥ*, 2:235 §485, 7035. •al-Bayhaqī on the authority of Abū Tha’laba al-Khushanī رضي الله عنه in *Shu’ab al-īmān*, 6:234 §7989.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:392 §9085. •al-Tirmidhī in *al-Sunan*, 4:363 §2004. •Ibn Mājah in *al-Sunan*, 2:1418 §4246.

حَدِيثٌ صَحِيحٌ.

343/6. According to 'Ā'isha ؓ:

"The Prophet ﷺ said: 'The believer will surely attain, by the excellence of his moral character, the degree of the steadfast keeper of the fast and regular observer of the night vigil.'"¹

Reported by Aḥmad, Abū Dāwūd, al-Ḥākim and Ibn Ḥibbān.

According to al-Ḥākim: "This is an authentic tradition."

٧/٣٤٤. عَنْ أَبِي هُرَيْرَةَ ؓ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ.

رَوَاهُ أَحْمَدُ وَالْحَاكِمُ.

344/7. According to Abū Hurayra ؓ:

"The Messenger of Allah ﷺ said: 'I have been sent for the perfection of the excellent moral character.'"²

Reported by Aḥmad and al-Ḥākim.

٨/٣٤٥. وَفِي رِوَايَةٍ عَنْهُ أَنَّهُ قَالَ: إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ. رَوَاهُ الْبَيْهَقِيُّ.

345/8. Also reported from him (Abū Hurayra ؓ):

"The Prophet ﷺ said: 'I have been sent for the perfection of the benevolent moral character.'"³

Reported by al-Bayhaqī.

¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 6:187 §25578. •Abū Dāwūd in *al-Sunan*, 4:252 §4798. •al-Ḥākim in *al-Mustadrak*, 1:128 §199. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2:228 §480. •al-Bayhaqī in *Shu'ab al-Īmān*, 6:236 §7997.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2:381 §8939. •al-Ḥākim in *al-Mustadrak*, 2:670 §4221.

³ Set forth by •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:191 §20571.

٩/٣٤٦. عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ.
رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ وَالبَزَّازُ وَالْحَاكِمُ. وَقَالَ التِّرْمِذِيُّ:
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

346/9. According to Abū Dharr رضي الله عنه:

“The Prophet ﷺ said to me: ‘Fear Allah wherever you are, and follow piousness after committing sin, for it will erase that (sin), and treat people with fine moral character.’”¹

Reported by Aḥmad, al-Tirmidhī, al-Dārimī, al-Bazzār and al-ākim. al-Tirmidhī said: “This is a fine authentic tradition.”

١٠/٣٤٧. وَفِي رِوَايَةٍ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا عَقْلَ كَالْتَدْبِيرِ، وَلَا وَرَعَ كَالْكَفِّ، وَلَا حَسَبَ كَحُسْنِ الْخُلُقِ.
رَوَاهُ ابْنُ مَاجَهَ وَابْنُ حِبَّانَ وَالطَّبْرَانِيُّ.

347/10. According to Abū Dharr رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘There is no reason like unhurried (hobbled) deliberation, no self-protecting piety like self-restraint, and no lineage like excellence of moral character.’”²

Reported by Ibn Mājah, Ibn Ḥibbān and al-Ṭabarānī.

١١/٣٤٨. عَنْ أَسَامَةَ بْنِ شَرِيكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، مَا خَيْرُ مَا أُعْطِيَ

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:153 §21392. •al-Tirmidhī in *al-Sunan*, 4:355 §1987. •al-Dārimī in *al-Sunan*, 2:415 §2791. •al-Bazzār in *al-Musnad*, 9:416. •al-ākim in *al-Mustadrak*, 1:121 §178.

² Set forth by •Ibn Mājah in *al-Sunan*, 2/1410 §4218. •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 2/79. •Abū Nu‘aym in *ilyat al-Awliyā’*, 1:167. •al-Qudā‘ī in *Musnad al-Shihāb*, 2/39 §837. •al-Daylamī in *al-Firdaws bi-Ma‘thūr al-Khiṭāb*, 5/179 §7889.

الْعَبْدُ؟ قَالَ: خُلُقٌ حَسَنٌ.

رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ وَابْنُ أَبِي شَيْبَةَ وَالْحَاكِمُ.

348/11. Usāma b. Sharīk رضي الله عنه narrated that the Companions submitted: "O Messenger of Allah ﷺ! What is the best thing bestowed on a person?" He said: "Good moral character."¹

Reported by Aḥmad, Ibn Mājah (the wording is his), Ibn Abī Shayba and al-ākim.

١٢/٣٤٩. عَنْ أَبِي أُمَامَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا زَعِيمٌ بَيْتٍ فِي رَبْضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَبَيْتٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَارِحًا، وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَنَ خُلُقُهُ.

رَوَاهُ أَبُو دَاوُدَ وَالتَّبْرَانِيُّ وَابْنُ أَبِي شَيْبَةَ.

349/12. According to Abū Umāma رضي الله عنه:

"The Messenger of Allah ﷺ said: 'I am a guarantor of a house in the starting area of Paradise for a person who, despite being in the right, eschews to be at loggerheads, and (I am a guarantor) of a house in the middle of Paradise for a person who shuns telling lies even while joking, and (I am also a guarantor) of a house in the superior chateaus of Paradise for a person who treats people with excellent morality.'"²

Reported by Abū Dāwūd, al-Ṭabarānī and al-Bayhaqī.

١٣/٣٥٠. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَوْحَى اللَّهُ ﷻ إِلَيَّ

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:278 §18477. •Ibn Mājah in *al-Sunan*, 2:1137 §3436. •Ibn Abī Shayba in *al-Muṣannaf*, 5:210 §25314. •al-ākim in *al-Mustadrak*, 4:442 §8206. •Ibn ibbān in *al-Ṣaḥīḥ*, 13:426 §6061. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 1:181 §469.

² Set forth by •Abū Dāwūd in *al-Sunan*, 4:253 §4800. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 8:98 §7488 & *al-Muʿjam al-Awsaṭ*, 5:68 §4693. •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:249 §20965 & *Shuʿab al-Imān*, 6:242 §8017.

إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ: يَا خَلِيلِي، حَسِّنْ خُلُقَكَ وَلَوْ مَعَ الْكُفَّارِ، تَدْخُلْ مَدْخَلَ الْأَبْرَارِ، فَإِنَّ
كَلِمَتِي سَبَقَتْ لِمَنْ حَسَّنَ خُلُقَهُ أَنْ أُظِلَّهُ تَحْتَ عَرْشِي وَأُسْكِنَهُ مِنْ حَظِيرَةِ قُدْسِي
وَأَنْ أُذِنِيهِ مِنْ جَوَارِي.

رَوَاهُ الطَّبْرَانِيُّ وَالدَّيْلَمِيُّ.

350/13. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ said: ‘Allah Most High revealed to Ibrāhīm رَضِيَ اللَّهُ عَنْهُ: “O My friend! Maintain excellent moral character even while dealing with the infidels so you will enter where the righteous enter. I promise beforehand that he who possesses excellent moral character, I will keep him under the shade of My Throne, make him enter My Paradise and bring him to My nearness.”’”¹

Reported by al-Ṭabarānī and al-Daylamī.

١٤/٣٥١. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ عَلَيْهِ قَوْمٌ يَعُودُونَهُ فِي مَرَضٍ لَهُ، فَقَالَ: يَا
جَارِيَّةُ، هَلُمِّي لِإِخْوَانِنَا وَلَوْ بَسْرًا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ مَكَارِمَ
الْأَخْلَاقِ مِنْ أَعْمَالِ الْجَنَّةِ.

رَوَاهُ الطَّبْرَانِيُّ وَالْقُضَاعِيُّ.

351/14. Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ reported that he became sick and some people visited to enquire after him. He (Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ) said:

“O slave-woman! Bring some food for our brothers even if it is a piece of bread, for I heard the Messenger of Allah ﷺ say: ‘The excellent moral attributes are the practices of the people of Paradise.’”²

Reported by al-Ṭabarānī and al-Qudā‘ī.

¹ Set forth by •al-Ṭabarānī in *al-Mu‘jam al-Awsat*, 6:315 §6506. •al-Daylamī in *Musnad al-Firdaws*, 1:140 •494.

² Set forth by •al-Ṭabarānī in *al-Mu‘jam al-Awsat*, 6:313 §6501. •al-Qudā‘ī in *Musnad al-Shihāb*, 2:108 §985.

١٥/٣٥٢. عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قَالَ: حَقُّ الْوَلَدِ عَلَى وَالِدِهِ أَنْ يُحْسِنَ اسْمَهُ، وَيُحْسِنَ مِنْ مَرْضَعِهِ، وَيُحْسِنَ أَدَبَهُ.
رَوَاهُ الْبَيْهَقِيُّ.

352/15. According to 'Ā'isha رَضِيَ اللَّهُ عَنْهَا:

“The Holy Prophet ﷺ said: ‘It is a right of a son upon his father that he gives him a beautiful name, nurtures him well and teaches him the best manners.’”¹

Reported by al-Bayhaqī.

١٦/٣٥٣. عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ أَدَبَنِي وَأَحْسَنَ أَدَبِي ثُمَّ أَمَرَنِي بِمَكَارِمِ الْأَخْلَاقِ، فَقَالَ: ﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾.
رَوَاهُ السُّلَمِيُّ.

353/16. According to 'Abd Allah رَضِيَ اللَّهُ عَنْهُ:

“The Holy Prophet ﷺ said: ‘Indeed, Allah ﷻ taught me pleasant manners, exalted my manners and directed me to adopt the excellent moral character and then said: ﴿O Esteemed Beloved! Adopt forbearance, always command piousness, and keep aloof from the ignorant.﴾ [Q.7:199].’”²

Reported by al-Sulamī.

¹ Set forth by •al-Bayhaqī in *Shu'ab al-Īmān*, 6:401 §8667. •al-Qushayrī in *al-Risāla*, p. 405.

² Set forth by •al-Sulamī in *Ādāb al-Ṣuḥba*, 1:124 §208. •al-Qushayrī in *al-Risāla*, p. 405. •al-Sam'ānī in *Adab al-Imlā' wa al-Istamlā'*, 1:1.

TRADITIONS OF THE COMPANIONS رضي الله عنه AND PIOUS SCHOLARS OF EARLY TIMES

قَالَ عَلِيٌّ رضي الله عنه: حُسْنُ الْخُلُقِ فِي ثَلَاثٍ خِصَالٍ، اجْتِنَابِ الْمَحَارِمِ، وَطَلَبِ الْحَلَالِ، وَالتَّوَسُّعِ عَلَى الْعِيَالِ.
ذَكَرَهُ الْغَزَالِيُّ فِي الْإِحْيَاءِ.

‘Ali رضي الله عنه reported:

“The excellent moral character is found in three things: eschewing the forbidden, seeking the permissible and demonstrating generosity with the family.”¹

Related by al-Ghazālī in *Iḥyā’ ‘Ulūm al-Dīn*.

عَنْ حَسَنِ بْنِ صَالِحٍ قَالَ: سُئِلَ الْحَسَنُ عَنْ حُسْنِ الْخُلُقِ، فَقَالَ:
الْكَرَمُ وَالْبَذْلَةُ وَالْإِحْتِمَالُ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَدَارَةِ وَأَبُو الشَّيْخِ فِي الْكَرَمِ.

asan b. Sālīḥ reported that al- asan al-Baṣrī was asked about the excellent moral character; he said: “It is being generous, spending resources and forbearing oppressions from others.”²

Reported by Ibn Abī al-Dunyā in *Madārat* and Abū al-Shaykh al-Burjulānī in *al-Karam*.

عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ جَعْفَرٍ يَقُولُ: سَمِعْتُ الْكَتَّانِي يَقُولُ:
التَّصَوُّفُ خُلُقٌ، مَنْ زَادَ عَلَيْكَ بِالْخُلُقِ، فَقَدْ زَادَ عَلَيْكَ فِي التَّصَوُّفِ.

¹ Set forth by •al-Ghazālī in *Iḥyā’ ‘Ulūm al-Dīn*, 3:53.

² Set forth by •Ibn Abī al-Dunyā in *Madāra al-Nās*, p. 82 §90. •Abū al-Shaykh al-Burjulānī in *al-Karam wa al-Jūd wa Sakhā’ al-Nufūs*, p. 55.

رَوَاهُ الْقُسَيْرِيُّ فِي الرِّسَالَةِ.

Al-usayn b. Aḥmad b. Jaʿfar said:

“I heard al-Kattānī saying: ‘Spirituality (*taṣawwuf*) is the name of excellent moral character. He who excels in morality transcends you in *taṣawwuf*.’”¹

Reported by al-Qushayrī in *al-Risāla*.

قَالَ شَاهُ الْكَرْمَانِيِّ: عَلَامَةُ حُسْنِ الْخُلُقِ كَفُّ الْأَذَى، وَاحْتِمَالُ الْمُؤْنِ.

رَوَاهُ الْقُسَيْرِيُّ فِي الرِّسَالَةِ.

Shāh al-Karmānī said:

“Hindering oppression from others and forbearing hardships is a sign of excellent moral character.”²

Reported by al-Qushayrī in *al-Risāla*.

قَالَ وَهْبٌ: مَا تَخَلَّقَ عَبْدٌ بِخُلُقٍ أَرْبَعِينَ صَبَاحًا إِلَّا جَعَلَهُ اللَّهُ طَبِيعَةً فِيهِ.

رَوَاهُ الْقُسَيْرِيُّ فِي الرِّسَالَةِ.

Wahb said:

“Allah ﷻ forms it his nature if someone persists with good moral character for forty days.”³

Reported by al-Qushayrī in *al-Risāla*.

¹ Set forth by •al-Qushayrī in *al-Risāla*, p. 354.

² Set forth by •al-Qushayrī in *al-Risāla*, p. 355.

³ Set forth by •al-Qushayrī in *al-Risāla*, p. 355.

قَالَ الْحَسَنُ الْبَصْرِيُّ فِي قَوْلِ اللَّهِ تَعَالَى: ﴿وَتُيَاطَبَكُ فَطَهْرٌ﴾، أَيْ:
وَحُلُقُكَ فَحَسِّنْ.

رَوَاهُ الْقَشِيرِيُّ فِي الرَّسَالَةِ.

Al- Hasan al-Baṣrī said about this saying of Allah ﷻ: ﴿And (always) keep your (visible and spiritual) attire purified and cleansed (as before).﴾ [Q.74:4]:

“It refers to the exaltation of one’s moral character.”¹

Reported by al-Qushayrī in *al-Risāla*.

قَالَ أَحْمَدُ بْنُ مُحَمَّدٍ الْبَصْرِيُّ: سَمِعْتُ الْجَلَالَيَّ الْبَصْرِيَّ يَقُولُ:
التَّوْحِيدُ مُوجِبٌ يُوجِبُ الْإِيمَانَ، فَمَنْ لَا إِيمَانَ لَهُ فَلَا تَوْحِيدَ لَهُ،
وَالْإِيمَانُ مُوجِبٌ يُوجِبُ الشَّرِيعَةَ، فَمَنْ لَا شَرِيعَةَ لَهُ فَلَا إِيمَانَ لَهُ وَلَا
تَوْحِيدَ، وَالشَّرِيعَةُ مُوجِبٌ يُوجِبُ الْأَدَبَ، فَمَنْ لَا أَدَبَ لَهُ لَا شَرِيعَةَ لَهُ
وَلَا إِيمَانَ وَلَا تَوْحِيدَ.

رَوَاهُ الْقَشِيرِيُّ فِي الرَّسَالَةِ.

Aḥmad b. Muhammad al-Baṣrī said:

“I heard Jalā Jilī say: ‘Faith in Oneness (*tawḥīd*) causes the affirmation of faith to be incumbent; thus, he who does not have faith does not have *tawḥīd*. Faith is a cause that affirms Sharia. He who does not have Sharia does not have faith, nor any belief in the Oneness of Allah ﷻ. Faith is such a cause that makes Sharia mandatory. Anyone who lacks Sharia, is devoid of faith as well as belief in *tawḥīd*. Sharia is a cause that affirms good moral character and manners. Therefore, He who has want of good moral character and manners is

¹ Set forth by •al-Qushayrī in *al-Risāla*, p. 355.

devoid of Sharia, faith and *tawhīd*.”¹

Reported by al-Qushayrī in *al-Risāla*.

قَالَ ابْنُ رَجَبٍ: حُسْنُ الْخُلُقِ قَدْ يُرَادُ بِهِ التَّحَلُّقُ بِأَخْلَاقِ الشَّرِيعَةِ
وَالْتَأَدُّ بِآدَابِ اللَّهِ الَّتِي آدَبَ بِهَا عِبَادَهُ فِي كِتَابِهِ كَمَا قَالَ لِرَسُولِهِ ﷺ:
﴿وَأَنْتَ لَعَلَى خُلُقٍ عَظِيمٍ﴾.

Ibn Rajab said:

“Sometimes excellent morality refers to the morality of Shariah and sometimes refers to those manners that Allah ﷻ taught his servants; He said about his beloved Messenger ﷺ: ﴿And assuredly, you are placed high on the Most Glorious and Exalted (seat of) character (i.e., adorned with the Qur’ānic morality and endowed with the character traits of Allah).﴾ [Q.68:4].”²

¹ Set forth by •al-Qushayrī in *al-Risāla*, p. 406.

² Set forth by •Ibn Rajab in *Jāmi‘ al-‘Ulūm wa al- akm*, 1:253.

بَشَاشَةُ الْوَجْهِ وَطَلَاقَتُهُ

SECTION 2

CHEERFULNESS AND AN OPEN COUNTENANCE

QUR'ĀN

١. ﴿وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

1. *﴿Sublimate their anger and tolerate (the faults of the people; and Allah loves those who are benevolent.﴾¹*

٢. ﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا

يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

2. *﴿And do not turn your face away from the people (in arrogance), nor walk haughtily on earth. Surely, Allah does not love the arrogant one who walks gloatingly in self-conceit.﴾²*

٣. ﴿تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ﴾

3. *﴿You will find on their faces the glow and freshness of bliss and delight.﴾³*

٤. ﴿إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا﴾

¹ Qur'ān, 3:134.

² Ibid., 31:18.

³ Ibid., 83:24.

4. *«Surely, he lived joyfully with his family (in the world).»¹*

HADITH

١٧/٣٥٤. عَنْ كَعْبِ بْنِ مَالِكٍ رضي الله عنه يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ تَبُوكَ، قَالَ: فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَرَّ اسْتَنَارَ وَجْهُهُ حَتَّى كَأَنَّهُ قِطْعَةُ قَمَرٍ، وَكُنَّا نَعْرِفُ ذَلِكَ مِنْهُ. مُتَّفَقٌ عَلَيْهِ.

354/17. Ka'b b. Mālik رضي الله عنه reported the event when he was left behind in (the battle of) Tabūk. He said:

“(After the acceptance of repentance), when I came and invoked salutation of peace to the Messenger of Allah ﷺ, his face was sparkling with happiness, for whenever Allah’s Messenger ﷺ was joyful, his face would become so luminous as if it was a piece of the moon, and we used to recognize it (i.e. his happiness) from his face.”²

Agreed upon by al-Bukhārī and Muslim.

١٨/٣٥٥. عَنْ أَبِي ذَرٍّ رضي الله عنه قَالَ: قَالَ لِي النَّبِيُّ ﷺ: لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنَّ تَلَقَّى أَخَاكَ بِوَجْهِ طَلِقٍ. رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ.

355/18. According to Abū Dharr رضي الله عنه:

“The Prophet ﷺ said to me: ‘Do not consider any piousness insignificant, even if it is a meeting with your brother with a cheerful

¹ Ibid., 84:13.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 3:1305 §3363. •Muslim in *al-Shaḥīḥ*, 4:2127 §2769. •Aḥmad b. anbal in *al-Musnad*, 3:458 §15827. •al-Nasā’ī in *al-Sunan al-Kubrā*, 6:359 §11232.

countenance.”¹

Reported by Muslim, Aḥmad and al-Tirmidhī.

١٩/٣٥٦. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ مَعْرُوفٍ صَدَقَةٌ، وَإِنَّ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِقٍ، وَأَنْ تُفْرِغَ مِنْ دَلُوكَ فِي إِنَاءِ أَخِيكَ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَعَبْدُ بْنُ حُمَيْدٍ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

356/19. According to Jabir b. ‘Abd Allah رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘Every piousness is a charitable donation. Your meeting with your brother with a smiling face, and pouring from your pail into your brother’s pail, is also piousness.’”²

Reported by Aḥmad, al-Tirmidhī and ‘Abd b. umayd. Al-Tirmidhī said: “This is a fine tradition.”

٢٠/٣٥٧. عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِزْشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ، وَبَصْرُكَ لِلرَّجُلِ الرَّدِيءِ الْبَصِيرَ لَكَ صَدَقَةٌ، وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَةَ وَالْعَظَمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ، وَإِفْرَاغُكَ مِنْ دَلُوكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ. قَالَ: وَفِي الْبَابِ عَنْ ابْنِ مَسْعُودٍ وَجَابِرٍ وَحُذَيْفَةَ وَعَائِشَةَ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمْ. رَوَاهُ التِّرْمِذِيُّ وَابْنُ حِبَّانَ.

357/20. According to Abū Dharr رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘Your smiling in your brother’s face is a charity to your credit. Your enjoining what is right and forbidding

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2026 §2626. •Aḥmad b. anbal in *al-Musnad*, 5:173 §21559. •al-Tirmidhī in *al-Sunan*, 4:274 §1833.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:360 §14920. •al-Tirmidhī in *al-Sunan*, 4:347 §1970. •Abd b. umayd in *al-Musnad*, 1:329 §1090.

what is wrong is a charitable donation to your credit. Your guiding the man who has lost his way is a charitable donation to your credit. Your leading the poor-sighted man to his path is a charitable donation to your credit. Your clearing the stone, the thorn and the bone from the path is also a charitable donation to your credit. Your pouring from your pail into your brother's pail is a charitable donation to your credit.”¹

Reported by al-Tirmidhī and Ibn Hibbān.

٢١/٣٥٨. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّكُمْ لَنْ تَسْعَوْا النَّاسَ بِأَمْوَالِكُمْ، وَلَكِنْ يَسْعَهُمْ مِنْكُمْ بَسْطُ الْوَجْهِ. رَوَاهُ أَبُو يَعْلَى.

358/21. According to Abū Hurayra رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘You can never attain attraction of people through your wealth but through your cheerful countenance.’”²

Reported by Abū Ya‘lā.

عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ: كَانَ رَجُلٌ يُكْثِرُ الضَّحِكَ، فَذَكَرَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ ﷺ: أَمَا إِنَّهُ سَيَدْخُلُ الْجَنَّةَ وَهُوَ يَضْحَكُ. رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْإِخْوَانِ.

Yahya b. Abī Kathīr reported that a man used to laugh a lot. When the Prophet ﷺ was informed about him, He said:

“Behold! That person will enter Paradise smiling.”³

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 4/339 §1956. •Ibn Hibbān in *al-Shāḥih*, 2/221 §474. •al-Bazzār in *al-Musnad*, 9/457 §4070.

² Set forth by •Abū Ya‘lā in *al-Musnad*, 11:428 §6550. •Ishāq Ibn Rahway in *al-Musnad*, 1:461 §536. •al-ākīm in *al-Mustadrak*, 1:212 §428. •al-Bayhaqī in *Shu‘ab al-Īmān*, 6:254 §8054.

³ Set forth by •Ibn Abī al-Dunyā in *al-Ikhwān*, 1:189.

Reported by Ibn Abī al-Dunyā in *al-Ikhwān*.

عَنْ عِكْرَمَةَ، قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا لَقِيَ الرَّجُلَ فَرَأَى فِي وَجْهِهِ الْبُشْرَ صَافِحَةً.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْإِخْوَانِ.

According to 'Ikrama:

"Whenever the Prophet ﷺ met anyone and found (the signs of) pleasure and gladness on his face, he would shake hands with him (to appreciate, inspire and bestow on him blessing).¹

Reported by Ibn Abī al-Dunyā in *al-Ikhwān*.

TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

عَنِ الْحَسَنِ، قَالَ: مِنَ الصَّدَقَةِ أَنْ تَلْقَى أَخَاكَ وَوَجْهَكَ إِلَيْهِ مُنْطَلِقٌ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْإِخْوَانِ.

Al- Hasan reported:

"It is also a charitable donation to treat your brother with a cheerful countenance."²

Reported by Ibn Abī al-Dunyā in *al-Ikhwān*.

عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، أَنَّهُ وَصَفَ حُسْنَ الْخُلُقِ فَقَالَ: هُوَ بَسْطُ الْوَجْهِ وَبَذْلُ الْمَعْرُوفِ وَكَفُّ الْأَذَى.

رَوَاهُ التِّرْمِذِيُّ فِي السُّنَنِ.

¹ Set forth by •Ibn Abī al-Dunyā in *al-Ikhwān*, 1:190.

² Set forth by •Ibn Abī al-Dunyā in *al-Ikhwān*, 1:185.

‘Abd Allah b. Mubārak reported about the good moral character:

“(Meeting with) cheerful countenance, practising pioussness and avoiding hurtful behaviour is good moral character.”¹

Reported by al-Tirmidhī in *al-Sunan*.

عَنْ عُمَرَ أَبِي جَعْفَرٍ قَالَ: كَانَ يُقَالُ أَوَّلُ الْمَوَدَّةِ طَلَاقَةُ الْوَجْهِ وَالثَّانِيَةُ
التَّوَدُّدُ وَالثَّلَاثَةُ قَضَاءُ حَوَائِجِ النَّاسِ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْإِخْوَانِ.

According to ‘Umar Abū Jafar:

“It is said that love and affection begins with cheerful countenance, mutual warmth and nearness is its second degree while its third grade is providing for the needy.”²

Reported by Ibn Abī al-Dunyā in *al-Ikhwān*.

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 4:363 §2005.

² Set forth by •Ibn Abī al-Dunyā in *al-Ikhwān*, 1:191.

طِيبُ الْكَلَامِ

SECTION 3

PLEASING AND POLITE CONVERSATION

QUR'ĀN

١. ﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ﴾

1. *And (remember) when We took a firm promise from the Children of Ya'qūb (Jacob): 'Do not worship (anyone) besides Allah, and be kind to the parents and (do good to) the kindred and orphans and the needy. And (also) talk of piety to the common people (in a polite and pleasant manner). And establish Prayer and pay Zakāt (the Alms-due).' Then, all the rest of you, except a few, turned back (from the promise) and you are but averse (to the truth).¹*

٢. ﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذَىٰ ۗ وَاللَّهُ غَنِيٌّ

حَلِيمٌ﴾

2. *Polite conversation (with the needy) and extending tolerance are far better than charity followed by injuring (his) heart. And Allah is Self-Sufficient, Forbearing.²*

¹ Qur'ān, 2:83.

² Ibid., 2:263.

٣. ﴿وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا﴾

3. *﴿And tell My servants that they should say things that are most balanced. Surely, Satan causes contention amongst people. Indeed, Satan is man's declared enemy.﴾*¹

٤. ﴿وَهُذُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُذُوا إِلَى صِرَاطِ الْحَمِيدِ﴾

4. *﴿And (in the world) they are directed to pure and decent talk and are guided to the favourite path (of Islam).﴾*²

HADITH

٢٢/٣٥٩. عَنْ عَدِيِّ بْنِ حَاتِمٍ رضي الله عنه قَالَ: ذَكَرَ النَّبِيُّ ﷺ النَّارَ فَتَعَوَّذَ مِنْهَا وَأَشَاحَ بِوَجْهِهِ، ثُمَّ ذَكَرَ النَّارَ فَتَعَوَّذَ مِنْهَا وَأَشَاحَ بِوَجْهِهِ. قَالَ شُعْبَةُ: أَمَا مَرَّتَيْنِ فَلَا أَشْكُ. ثُمَّ قَالَ: اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ تَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ. مُتَّفَقٌ عَلَيْهِ.

359/22. According to 'Adī b. ātim رضي الله عنه:

“The Prophet ﷺ mentioned the Hellfire and sought refuge (with Allah) from it, and showed unpleasantness. He mentioned the Hellfire again and took refuge (with Allah) from it and showed unpleasantness. According to Shu‘ba: ‘I have no doubt that the Holy Prophet ﷺ repeated it twice.’ The Prophet ﷺ then said, ‘Save yourselves from the Hellfire even if it is by giving one half of a date to charity, and if this cannot be done, then (save yourselves) by uttering a good word pleasantly.’”³

Agreed upon by al-Bukhārī and Muslim.

¹ Ibid., 17:53.

² Ibid., 22:24.

³ Set forth by •al-Bukhārī in *al-Sahīh*, 5:2241 §5677. •Muslim in *al-Sahīh*, 2:704 §1016. •Aḥmad b. anbal in *al-Musnad*, 4:256 §18279. •al-Nasā’ī in *al-Sunan*, 5:75 §2553.

٢٣/٣٦٠. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: كُلُّ سَلَامَى عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ. يُعِينُ الرَّجُلَ فِي دَابَّتِهِ يُحَامِلُهُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ وَكُلُّ خُطْوَةٍ يَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَكَذَلِكَ الطَّرِيقُ صَدَقَةٌ. مُتَّفَقٌ عَلَيْهِ.

360/23. According to Abū Hurayra رضي الله عنه:

“The Holy Prophet ﷺ said, ‘Charity is incumbent everyday on every joint of a human being. Helping a person to ride or putting his luggage on the mount is (also) a charity. Saying a good word is a charity, and every step taken to offer prayer is a charity; and guiding someone to the path is also a charitable donation.’”¹

Agreed upon by al-Bukhārī and Muslim.

٢٤/٣٦١. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنه عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ فِي الْجَنَّةِ غُرَفَةً يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا، وَبَاطِنُهَا مِنْ ظَاهِرِهَا، فَقَالَ أَبُو مَالِكٍ الْأَشْعَرِيُّ: لِمَنْ، يَا رَسُولَ اللَّهِ؟ قَالَ: لِمَنْ أَطَابَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَبَاتَ قَائِمًا وَالنَّاسُ نِيَامًا. رَوَاهُ أَحْمَدُ وَالْحَاكِمُ وَابْنُ حِبَّانَ.

361/24. According to ‘Abd Allah b. ‘Umar رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘There will be rooms in Paradise that will be seen from the inside and outside.’ Abū Mālik al-Ash‘arī submitted: ‘O Messenger of Allah! Who will have them?’ He said: ‘The one who talks pleasantly, feeds the meals, and stands for vigil when people are asleep.’”²

Reported by Aḥmad, al- ākim and Ibn ibbān.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 3:1059 §2734. •Muslim in *al-Ṣaḥīḥ*, 2:699 §1009. •Aḥmad b. anbal in *al-Musnad*, 2:350 §8593.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:343 §22956. •al- ākim in *al-Mustadrak*, 1:153 §270. •Ibn ibbān in *al-Ṣaḥīḥ*, 2:262 §509.

٢٥/٣٦٢. وَفِي رِوَايَةٍ عَنِ ابْنِ هَانِيٍّ رضي الله عنه أَنَّ هَانِيًّا لَمَّا وَفَدَ إِلَى رَسُولِ اللَّهِ ﷺ مَعَ قَوْمِهِ فَسَمِعَهُمْ قَالَ أَبُو شُرَيْحٍ رضي الله عنه: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِشَيْءٍ يُوجِبُ لِي الْجَنَّةَ، قَالَ: طَيِّبُ الْكَلَامِ وَبَذْلُ السَّلَامِ وَإِطْعَامُ الطَّعَامِ.
رَوَاهُ ابْنُ حِبَّانَ وَابْنُ أَبِي سَيِّبَةَ وَالطَّبْرَانِيُّ.

362/25. Ibn Hānī رضي الله عنه reported that when Hānī came to the Messenger of Allah ﷺ with the delegation of his tribe, he gave them audience. Abū Shurayḥ رضي الله عنه submitted:

“O Messenger of Allah! Direct me to something that makes Paradise a destiny for me.” He said: “Talk pleasantly, spread the salutation of peace and feed people.”¹

Reported by Ibn ʿibbān, Ibn Abī Shayba and al-Ṭabarānī.

٢٦/٣٦٣. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ. قَالَ: وَمَا بَرُّهُ؟ قَالَ: إِطْعَامُ الطَّعَامِ وَطَيِّبُ الْكَلَامِ.
رَوَاهُ الطَّبْرَانِيُّ.

363/26. Jābir b. ʿAbd Allāh رضي الله عنه reported from the Holy Prophet ﷺ that he said:


“‘The reward of ḥajj mabrūr is only Paradise.’ He submitted: ‘What is someone’s piousness?’ The Holy Prophet ﷺ said: ‘Feeding people and talking nicely with them.’”²


Reported by al-Ṭabarānī.


¹ Set forth by •Ibn ʿibbān in *al-Ṣaḥīḥ*, 2:257 §504. •Ibn Abī Shayba in *al-Muṣannaf*, 5:211 §25332. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 22:180 §476.

² Set forth by •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 8:203 §8405. •al-Fākihī in *Akhbār Makka*, 1:408 §879.

TRADITIONS OF THE COMPANIONS AND PIOUS SCHOLARS OF EARLY TIMES

عَنْ يَحْيَى بْنِ جَعْدَةَ، قَالَ: قَالَ عُمَرُ : لَوْلَا أَنْ أَسِيرَ فِي سَبِيلِ اللَّهِ أَوْ أَضَعَ جَنْبِي لِلَّهِ فِي التَّرَابِ أَوْ أَجَالِسَ قَوْمًا يَلْتَقِطُونَ طِيبَ الْكَلَامِ كَمَا يُلْتَقِطُ طِيبَ الثَّمَرِ لَأَحْبَبْتُ أَنْ أَكُونَ قَدْ لَحِقْتُ بِاللَّهِ.
رَوَاهُ ابْنُ أَبِي شَيْبَةَ فِي الْمُصَنَّفِ.

According to Yahya b. Ja'da, 'Umar  said:

"If I had not been a seeker in the way of Allah, or had not covered my sides with dust for the sake of Allah , or had not been in the company of those who like pleasant conversation, I would certainly have liked to turn up my toes to meet my Creator (saying adieu to this world)."¹

Reported by Ibn Abī Shayba in *al-Muṣannaf*.

قَالَ أَبُو الدَّرْدَاءِ: لَوْلَا ثَلَاثٌ مَا أَحْبَبْتُ الْعَيْشَ يَوْمًا وَاحِدًا: الظَّمْأُ لِلَّهِ بِالْهَوَاجِرِ، وَالسُّجُودُ لِلَّهِ فِي جَوْفِ اللَّيْلِ، وَمُجَالَسَةُ أَقْوَامٍ يَنْتَقُونَ أَطَايِبَ الْكَلَامِ كَمَا يَنْتَقِي أَطَايِبَ الثَّمَرِ.
ذَكَرَهُ الْغَزَالِيُّ فِي الْإِحْيَاءِ.

Abū al-Dardā' said:

"I will not like to live even for a day if three things become extinct from the world: severe thirst at a hot noon for the sake of Allah, prostration before Allah in the middle of night and sitting in the company of people who talk so pleasantly, as if picking fine, fresh and pure fruit."²

¹ Set forth by •Ibn Abī Shayba in *al-Muṣannaf*, 4:214 §19419.

² Set forth by •al-Ghazālī in *Iḥyā' 'Ulūm al-Dīn*, 4:409.

Related by al-Ghazālī in *al-Iḥyāʾ*.

عَنْ وَهْبِ بْنِ مُنَبِّهِ قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ أَصَابَ الْبِرَّ: سَخَاوَةُ النَّفْسِ
وَالصَّبْرُ عَلَى الْأَذَى وَطِيبُ الْكَلَامِ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الصَّمْتِ.

Wahb b. Munabbih said:

“He has reached piety who has three qualities: generosity, patience upon suffering and talking in a pleasant way.”¹

Reported by Ibn Abī al-Dunyā in *al-Ṣamt*.

عَنْ كَعْبٍ قَالَ: قِلَّةُ الْمَنْطِقِ حُكْمٌ عَظِيمٌ، فَعَلَيْكُمْ بِالصَّمْتِ، فَإِنَّهُ
رُعَّةٌ حَسَنَةٌ وَقِلَّةٌ وَزِرٌ وَخِفَّةٌ مِنَ الذُّنُوبِ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الصَّمْتِ.

Ka'b said:

“Speaking less is a big matter, so adopt silence. Indeed, it is a way of politeness, for it lessens the burden and lightens sins.”²

Reported by Ibn Abī al-Dunyā in *al-Ṣamt*.

¹ Set forth by •Ibn Abī al-Dunyā in *al-Ṣamt wa Ādāb al-Lisān*, 1:180 §315.

² Set forth by •Ibn Abī al-Dunyā in *al-Ṣamt wa Ādāb al-Lisān*, 1:221 §426.

حِفْظُ اللِّسَانِ عَنْ ذِكْرِ سُوءِ النَّاسِ

SECTION 4

PROTECTING THE TONGUE FROM BACKBITING

QUR'ĀN

١. ﴿وَقُولُوا لِلنَّاسِ حُسْنًا﴾

1. *﴿And (also) talk of piety to the common people (in a polite and pleasant manner).﴾*¹

٢. ﴿وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكُذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ﴾

2. *﴿And they attribute to Allah what they loathe (for themselves), and their tongues utter falsehood that there is good for them. (No indeed!) The truth is that for them there is Hell, and they will be the first ones to be sent (into Hell where they shall be left forever).﴾*²

٣. ﴿إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٦٦﴾ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

3. *﴿Verily, those who falsely accuse chaste, believing*

¹ Qur'ān, 2:83.

² Ibid., 16:62.

women who are unaware of, and unacquainted (with, even the very idea of indecency and evil) are cursed in this world and in the Hereafter. And for them is woeful punishment, On the Day when their (own) tongues and their hands and their feet will bear witness against them for whatever they used to do.﴾¹

٤. ﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَنًا وَإِثْمًا مُّبِينًا﴾

4. ﴿And those who hurt the believing men and the believing women without their doing anything (wrong), surely, they bear (themselves) the burden of a false allegation and an open sin.﴾²

٥. ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾

5. ﴿O believers! Always fear Allah and say what is correct and straight.﴾³

٦. ﴿وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ﴾

6. ﴿Nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would hate it. And fear Allah (in all such matters). Indeed, Allah is Ever-Returning, Ever-Merciful.﴾⁴

٧. ﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

7. ﴿Not a word does he utter but a watcher is there beside

¹ Ibid., 24:23-24.

² Ibid., 33:58.

³ Ibid., 33:70.

⁴ Ibid., 49:12.

him ready (to write it).¹

HADITH

٢٧/٣٦٤. عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْإِسْلَامِ أَفْضَلُ؟
قَالَ: مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.
مُتَّفَقٌ عَلَيْهِ. وَهَذَا لَفْظُ مُسْلِمٍ.

364/27. According to Abū Mūsā رَضِيَ اللَّهُ عَنْهُ:

"I asked: 'O Messenger of Allah! Which kind of [person's] Islam is the best?' He said: '(The best Islam is of the one) from whose tongue and whose hand the other Muslims are safe!'"²

Agreed upon by al-Bukhārī and Muslim (the wording is his).

٢٨/٣٦٥. وَفِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْمُسْلِمُ مَنْ سَلِمَ
الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ.
مُتَّفَقٌ عَلَيْهِ.

365/28. According to 'Abd Allāh b. 'Amr رَضِيَ اللَّهُ عَنْهُ, the Prophet ﷺ said:

"The Muslim is someone from whose tongue and whose hand the Muslims are safe, and the (true) emigrant [*al-muhājir*] is someone who emigrates from that which Allah has forbidden."³

Agreed upon by al-Bukhārī and Muslim.

٢٩/٣٦٦. وَفِي رِوَايَةٍ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ الْعَبْدَ

¹ Ibid., 50:18.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:13 §10. •Muslim in *al-Shaḥīḥ*, 1:66 §42. •al-Tirmidhī in *al-Sunan*, Ch.: (52), 4:661 §2504. •al-Nasā'ī in *al-Sunan*, 8:106 §4999.

³ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:13 §10. •Muslim in *al-Shaḥīḥ*, 1:65 §40. •Aḥmad b. Ḥanbal in *al-Musnad*, 2/209 §6953. •Abū Dāwūd in *al-Sunan*, 3/4 §2480. •al-Nasā'ī in *al-Sunan*, 8/105 §4996.

لَيْتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَّبِعُنُ فِيهَا يَزِلُّ بِهَا فِي النَّارِ أَبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ.
مُتَّفَقٌ عَلَيْهِ.

366/29. According to a report from Abū Hurayra, he heard the Messenger of Allah ﷺ say:

“The servant who talks (lies, hypocrisy, dishonesty and oppression) without thinking about its consequences, slips down into Hell farther than the distance between the east and the west.”¹

Agreed upon by al-Bukhārī and Muslim.

٣٠/٣٦٧. وَفِي رِوَايَةٍ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يُلْقِي لَهَا بَالًا يَرْفَعُهُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يُلْقِي لَهَا بَالًا يَهْوِي بِهَا فِي جَهَنَّمَ.
رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالتِّرْمِذِيُّ وَالْمَالِكُ.

367/30. According to Abū Hurayra رضي الله عنه:

“The Holy Prophet ﷺ said: ‘A slave (of Allah) may utter a word without knowing its importance and it pleases Allah; and because of that Allah Most High raises his rank. And a servant (of Allah) may utter a word (carelessly) without knowing of its gravity; it displeases Allah and he is thrown into Hellfire for that.’”²

Reported by al-Bukhārī, Aḥmad, al-Tirmidhī and Mālik.

٣١/٣٦٨. عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ.

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5:2377 §6112. •Muslim in *al-Shaḥīḥ*, 4:2290 §2988.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5:2377 §6113. •Aḥmad b. anbal in *al-Musnad*, 2:334 §8392. •al-Tirmidhī in *al-Sunan*, 4:559 §2319. •Mālik in *al-Muwattāʾ*, 2:985 §1781.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالتِّرْمِذِيُّ.

368/31. According to Sahl b. Sa'd رضي الله عنه:

"Allah's Messenger ﷺ said: 'If someone guarantees me (the safeguard of) what is between his jawbones (tongue) and what is between his legs (private parts), I shall guarantee him the Garden of Paradise!'"¹

Reported by al-Bukhārī, Aḥmad and al-Tirmidhī.

٣٦٩/٣٢. وَفِي رِوَايَةِ أَبِي مُوسَى رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ حَفِظَ مَا بَيْنَ قُصَمَيْهِ وَفَرْجِهِ دَخَلَ الْجَنَّةَ.

رَوَاهُ أَحْمَدُ وَأَبُو يَعْلَى وَالْحَاكِمُ.

369/32. According to Abū Mūsā al-Ash'arī رضي الله عنه:

"The Messenger of Allah ﷺ said: 'Whoever safeguards what is between his jawbones (tongue) and private parts will enter Paradise.'"²

Reported by Aḥmad, Abū Ya'la and al-ākim.

٣٧٠/٣٣. عَنْ عُقْبَةَ بْنِ عَامِرٍ رضي الله عنه قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا النَّجَاةُ؟ قَالَ: أَمْلِكْ عَلَيْكَ لِسَانَكَ، وَلَيْسَعَكَ بَيْتَكَ، وَابْكِ عَلَى خَطِيئَتِكَ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالتَّبْرَانِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

370/33. According to 'Uqba b. 'Āmir رضي الله عنه:

"I submitted: 'O Messenger of Allah ﷺ! What is salvation?' He said: 'Safeguard your tongue (from uttering evil), keep to the expanse of your house (spend time in your house and do not go out without any need) and weep over your sins.'"³

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5/2376 §6109. •al-Tirmidhī in *al-Sunan*, 4/606 §2408. •Aḥmad b. Ḥanbal in *al-Musnad*, 5/333 §22874. •Mālik in *al-Muwatta'a*, 2/987 §1787.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:398 §19577. •Abū Ya'la in *al-Musnad*, 13:259 §7275. •al-ākim in *al-Mustadrak*, 4:399 §8063.

³ Set froth by •Aḥmad b. anbal in *al-Musnad*, 5:259 §22289. •al-Tirmidhī

Reported by Aḥmad, al-Tirmidhī and al-Ṭabarānī. Al-Tirmidhī said: "This is a fine tradition."

٣٧١/٣٤. وَفِي رَوَايَةٍ عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: طُوبَى لِمَنْ مَلَكَ لِسَانَهُ، وَوَسَعَهُ بَيْتُهُ، وَبَكَى عَلَى خَطِيئَتِهِ.
رَوَاهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ وَالصَّغِيرِ.

371/34. According to Thawbān رضي الله عنه:

"The Messenger of Allah ﷺ said: 'Glad tidings are for the one who controlled his tongue (did not talk bad about anyone), kept to the expanse of his house and wept over his sins.'"¹

Reported by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ* and *al-Ṣaghīr*.

٣٧٢/٣٥. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ قَالَ: إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكْفِّرُ اللِّسَانَ فَتَقُولُ: اتَّقِ اللَّهَ فِينَا فَإِنَّمَا نَحْنُ بِكَ فَإِنْ اسْتَقَمَّتْ اسْتَقَمْنَا وَإِنِّ اعْوَجَجَتْ اعْوَجَجْنَا.
رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ.

372/35. According to Abū Saʿīd al-Khudrī رضي الله عنه:

"The Prophet ﷺ said: 'When a human being wakes up in the morning, all of his body parts bow to the tongue and say: 'Fear Allah regarding us; we are only part of you. If you will be straight, then we will be straight, and if you are crooked, then we will be crooked.'"²

Reported by Aḥmad and al-Tirmidhī (the wording is his).

in *al-Sunan*, 4:605 §2406. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 17:270 §741.

¹ Set forth by •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 3:21 §2340 & *al-Muʿjam al-Ṣaghīr*, 1:140 §212.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:95 §11927. •al-Tirmidhī in *al-Sunan*, 4:605 §2407. •Abū Yaʿlā in *al-Musnad*, 2:403 §1185. •al-Ṭayālīsī in *al-Musnad*, 1:293 §2209. •ʿAbd b. umayd in *al-Musnad*, 1:302 §979.

٣٦/٣٧٣. عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه فِي رَوَايَةٍ طَوِيلَةٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَخَذَ بِلِسَانِهِ قَالَ: كُفَّ عَلَيْكَ هَذَا، فَقُلْتُ: يَا نَبِيَّ اللَّهِ، وَإِنَّا لَمُوْأَخَذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: تُكَلِّتُكَ أُمُّكَ يَا مُعَاذُ، وَهَلْ يَكُوبُ النَّاسُ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَهَ وَاللَّفْظُ لِلتِّرْمِذِيِّ وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

373/36. Mu'adh b. Jabal رضي الله عنه narrated in a long tradition:

"I was with the Prophet ﷺ, travelling, and he grabbed his tongue. He said: 'Hold this (tongue from uttering bad)'. I said: 'O Messenger of Allah! Will we be held accountable for what we say?' He said: 'O Mu'adh! May your mother grieve over you! The people will be thrown into Hell upon their faces, or upon their knees, for what their tongues have wrought.'"¹

Reported by Ahmad b. anbal, al-Tirmidhī (the wording is his) and Ibn Mājah. Al-Tirmidhī said: "This is a fine authentic tradition."

٣٧/٣٧٤. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَسْتَقِيمُ إِيْمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ، وَلَا يَسْتَقِيمَ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ، وَلَا يَدْخُلُ الْجَنَّةَ رَجُلٌ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ. رَوَاهُ أَحْمَدُ وَابْنُ أَبِي شَيْبَةَ.

374/37. According to Anas b. Mālik رضي الله عنه, Allah's Messenger ﷺ said: "The servant's faith is not sound until his heart is sound, and his

¹ Set forth by •Ahmad b. anbal in *al-Musnad*, 5:231 §22069. •al-Tirmidhī in *al-Sunan*, 5:11 §2616. •Ibn Mājah in *al-Sunan*, 2:1314 §3973. •al-ākīm in *al-Mustadrak*, 2:447 §3548. •Ibn ibbān in *al-Ṣaḥīḥ*, 1:447 §214. •Abd al-Razzāq in *al-Muṣannaf*, 11:194 §20303. •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 20:131 §266.

heart is not sound until his tongue is sound, and no one will enter the Garden of Paradise unless his neighbour is safe from his evil afflictions.”¹

Reported by Aḥmad and al-Bayhaqī.

٣٨/٣٧٥. عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ حُسِنَ إِسْلَامُ الْمَرْءِ تَرَكَهُ مَا لَا يَعْينُهُ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ وَمَالِكٌ.

375/38. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘The excellence and beauty of the man’s Islam includes his forsaking what is fruitless and vain.’”²

Reported by al-Tirmidhī, Ibn Mājah and Mālik.

عَنْ قَيْسٍ، قَالَ رَأَيْتُ أَبَا بَكْرٍ رضي الله عنه أَخَذًا بِطَرْفِ لِسَانِهِ وَهُوَ يَقُولُ: هَذَا أَوْرَدَنِي الْمَوَارِدَ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الصَّمْتِ.

Qays said:

“I saw Abū Bakr رضي الله عنه holding the tip of his tongue and saying: ‘This is the thing that can destroy me.’”³

Reported by Ibn Abī al-Dunyā in *al-Ṣamt*.

¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3/198 §13071. •al-Bayhaqī in *Shu‘ab al-Īmān*, 1/41 §8. •al-Qudā‘ī in *Musnad al-Shihāb*, 2/62 §887. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3/240 §3860. •Ibn Rajab in *Jāmi‘ al-‘Ulūm wa al-Ḥikam*, 1/75. •al-Haythamī in *Majma‘ al-Zawā‘id*. He also confirmed it, 1/53.

² Set forth by •al-Tirmidhī in *al-Sunan*, 4/558 §2317. •Ibn Mājah in *al-Sunan*, 2/1315 §3976. •Mālik in *al-Muwaṭṭa’*, 2/903 §1604.

³ Set forth by •Ibn Abī al-Dunyā in *al-Ṣamt wa Ādāb al-Lisān*, 1:55 §19.

عَنْ عِمْرَانَ بْنِ يَزِيدَ، قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عليه السلام: اللِّسَانُ قِوَامُ
الْبَدَنِ فَإِذَا اسْتَقَامَ اللِّسَانُ اسْتَقَامَتِ الْجَوَارِحُ، وَإِذَا اضْطَرَبَ اللِّسَانُ
لَمْ يَقُمْ لَهُ جَارِحَةٌ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الصَّمْتِ.

Imrān b. Yazīd said:

“Alī b. Abī Ṭālib عليه السلام said: ‘The tongue is an important part of the body. If the tongue is straight, then (all) parts (of the body) are straight. If the tongue is shaky, then none of the body parts can stay straight.’”¹

Reported by Ibn Abī al-Dunyā in *al-Ṣamt*.

عَنْ مُحَمَّدِ بْنِ هِلَالٍ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عَمْرِو عليه السلام يَقُولُ: دَعْ مَا
لَسْتَ مِنْهُ فِي شَيْءٍ، وَلَا تَنْطِقْ فِيْمَا لَا يَعْنِيكَ، وَاخْزَنْ لِسَانَكَ كَمَا
تَخْزُنُ نَفَقَتَكَ.

رَوَاهُ ابْنُ أَبِي شَيْبَةَ فِي الْمُصَنَّفِ.

umayd b. Hilāl reported that ‘Abd Allah b. ‘Amr عليه السلام used to say:

“Forsake which does not belong to you, and do not speak about what is not related to you. Control your tongue the way you control your expenditures (financial resources).”²

Reported by Ibn Abī Shayba in *al-Muṣannaḥ*.

¹ Set forth by •Ibn Abī al-Dunyā in *al-Ṣamt wa Ādāb al-Lisān*, 1:69 §58.

² Set forth by •Ibn Abī Shayba in *al-Muṣannaḥ*, 7:128 §34713. •Ibn Sarri in *al-Zuhd*, 2:534 §1101. •Ibn Abī al-Dunyā in *al-Ṣamt wa Ādāb al-Lisān*, 1:57 §24.

الصِّدْقُ وَالْأَمَانَةُ

SECTION 5

TRUTHFULNESS AND TRUST

QUR'ĀN

١. ﴿لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

- I. *Righteousness is not merely that you turn your faces to the east or the west. But true righteousness is that a person believes in Allah, the Last Day, the angels, the Book (revealed by Allah) and the Messengers. Driven by love for Allah, he spends (his) wealth on the kindred, the orphans, the needy, the wayfarers and those who ask and in (liberating slaves') necks, and establishes Prayer and pays Zakāt (the Alms-due). And when they make a promise, they fulfil it and are steadfast in hardship (i.e., poverty) and suffering (i.e., ailment) and at the time of fierce fighting (i.e., jihad). It is these who are truthful and it is these who*

are righteous.﴾¹

٢. ﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا ءَامَنَّا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ
النَّارِ﴾ الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ
بِالْأَسْحَارِ﴾

2. ﴿(These are the people) who say: 'O our Lord, we have surely believed, so, forgive us our sins and save us from the torment of Hell.' (They are) steadfast (people), truthful in their words and deeds and submissive in devotion and obedience. And they spend in the way of Allah, and (rise) in the later hours of the night to implore Allah's pardon.﴾²

٣. ﴿قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ
الْعَظِيمُ﴾

3. ﴿Allah will say: 'This is the Day (when) the truth of the truthful will benefit them. There are Gardens for them with streams flowing beneath; they will live therein forever. Allah is pleased with them and they are pleased with Him. This (pleasure of Allah) is the highest achievement.'﴾³

٤. ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

4. ﴿O believers! Fear Allah persistently, and remain in the (company) of those who uphold the truth.﴾⁴

٥. ﴿وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي

¹ Qur'ān, 2:177.

² Ibid., 3:116-117.

³ Ibid., 5:119.

⁴ Ibid., 9:119.

مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿١﴾

5. *﴿And keep praying (to your Lord): ‘O my Lord, make me enter (wherever You are to make me enter) with the truth (pleasure), and bring me out (from wherever You are to bring me out) with the truth (pleasure). And bestow upon me from Your presence the dominance that assists and the power that supports.’﴾¹*

٦. ﴿وَالَّذِيْنَ هُمْ لِأَمْنٰتِهِمْ وَعَهْدِهِمْ رَاعُوْنَ﴾

6. *﴿And those who are watchful of their trusts and their pledges.﴾²*

HADITH

٣٩/٣٧٦. عَنْ ابْنِ مَسْعُوْدٍ ؓ عَنِ النَّبِيِّ ﷺ قَالَ: اِنَّ الصَّدْقَ يَهْدِيْ اِلَى الْبِرِّ، وَاِنَّ الْبِرَّ يَهْدِيْ اِلَى الْجَنَّةِ، وَاِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُوْنَ صِدِّيقًا، وَاِنَّ الْكَذِبَ يَهْدِيْ اِلَى الْفُجُوْر، وَاِنَّ الْفُجُوْرَ يَهْدِيْ اِلَى النَّارِ، وَاِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللهِ كَذٰبًا.

مُتَّفَقٌ عَلَيْهِ.

376/39. According to Ibn Mas‘ūd ؓ:

“The Holy Prophet ﷺ said: ‘Indeed, truthfulness leads to piousness, and piousness leads to Paradise. And a man keeps telling the truth until he becomes a truthful person. Falsehood leads to sin, and sin leads to Hellfire, and a man may keep on telling lies until he is written in the sight of Allah as a liar.’”³

¹ Ibid., 17:80.

² Ibid., 23:8.

³ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5:2261 §5743. •Muslim in *al-Shaḥīḥ*, 4:2013 §2607. •Aḥmad b. anbal in *al-Musnad*, 1:432 §4108. •Abū Dāwūd in *al-Sunan*, 4:297 §4989. •al-Tirmidhī in *al-Sunan*, 4:347 §1971.

Agreed upon by al-Bukhārī and Muslim.

٣٧٧/٤٠. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَا عَمَلُ الْجَنَّةِ؟ قَالَ: الصَّدْقُ. إِذَا صَدَقَ الْعَبْدُ بَرَّ، وَإِذَا بَرَّ أَمِنَ، وَإِذَا أَمِنَ دَخَلَ الْجَنَّةَ.

رَوَاهُ أَحْمَدُ.

377/40. According to ‘Abd Allāh b. ‘Amr رَضِيَ اللَّهُ عَنْهُ:

“A man came to the Prophet ﷺ and asked: ‘O Messenger of Allah, what is the conduct (that takes one) to the Garden of Paradise?’ He said: ‘Truthfulness! If the servant tells the truth, he is pious, and if he is pious, he is safe (from committing sins), and if he is safe (from committing sins), he will enter the Garden of Paradise.’”¹

Reported by Aḥmad.

٣٧٨/٤١. عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، أَوْ قَالَ حَتَّى يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَّا بُرُوكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَّتْ بَرَكَةُ بَيْعِهِمَا. مُتَّفَقٌ عَلَيْهِ.

378/41. According to ākim b. izām رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ said: ‘The buyer and the seller have the option to (to cancel the transaction) as long as they have not separated. If they are truthful and straightforward, blessing is added to their deal. However, if the defect is concealed and they tell lies, blessing is removed from their deal.’”²

¹ Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 2/176 §6641.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:732 §1973. •Muslim in *al-Ṣaḥīḥ*, 3:1164 §1523. •Aḥmad b. Ḥanbal in *al-Musnad*, 3:402 §15357. •Abū Dāwūd in *al-Sunan*, 3:273 §3459. •al-Tirmidhī in *al-Sunan*, 3:548 §1246. •al-Nasā’ī in *al-Sunan*, 7:244 §4457.

Agreed upon by al-Bukhārī and Muslim.

٤٢/٣٧٩. عَنْ سَهْلِ بْنِ حُنَيْفٍ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ، بَلَّغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ. رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ.

379/42. According to Sahl b. Hunayf رضي الله عنه:

“The Prophet ﷺ said: ‘If someone implores Allah for martyrdom with a true heart, Allah will cause him to reach the degrees of the martyrs, even if he dies on his mattress.’”¹

Reported by Muslim and Abū Dāwūd.

٤٣/٣٨٠. عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ رضي الله عنه قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ: دَعَا مَا يُرِيكَ إِلَى مَا لَا يُرِيكَ، فَإِنَّ الصَّدْقَ طَمَآنِينَةٌ، وَالْكَذِبَ رِيَّةٌ. رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

380/43. According to Abū Muhammad al-Ḥasan b. ‘Alī b. Abī Ṭālib رضي الله عنه:

“I have memorized the saying of Allah’s Messenger ﷺ (and remember it even today): ‘Leave that which seeds doubt (in your mind), and go for what does not put you in doubt, for truthfulness is a “feeling at ease” and lying is a doubt.’”²

Reported by al-Tirmidhī and al-Nasā’ī. According to al-Tirmidhī: “This is a fine authentic tradition.”

٤٤/٣٨١. عَنْ عُبَادَةَ بْنِ الصَّامِتِ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: اضْمَنُوا لِي سِتًّا مِنْ

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 3/1517 §1909. •Abū Dāwūd in *al-Sunan*, 2/85 §1520. •al-Tirmidhī in *al-Sunan*, 4/183 §2653 & 6/36 §3162. •Ibn Mājah in *al-Sunan*, 2/935 §2797.

² Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 1/200 §1723. •al-Tirmidhī in *al-Sunan*, 4/668 §2518. •al-Nasā’ī in *al-Sunan*, 8/327 §5711. •al-Dārimī in *al-Sunan*, 2/319 §2532.

أَنْفُسِكُمْ أَضْمَنْ لَكُمْ الْجَنَّةَ: أَصْدُقُوا إِذَا حَدَّثْتُمْ، وَأَوْفُوا إِذَا وَعَدْتُمْ، وَأَدُّوا إِذَا
اِثْمَنْتُمْ، وَاحْفَظُوا فُرُوجَكُمْ، وَغَضُّوا أَبْصَارَكُمْ، وَكُفُّوا أَيْدِيَكُمْ.

رَوَاهُ أَحْمَدُ وَالْحَاكِمُ وَابْنُ حِبَّانَ وَالْبَيْهَقِيُّ. وَقَالَ الْحَاكِمُ: هَذَا
حَدِيثٌ صَحِيحُ الْإِسْنَادِ.

381/44. According to 'Ubāda b. al-Ṣāmit رضي الله عنه:

"The Holy Prophet ﷺ said: 'If you guarantee me six things, I shall guarantee you Paradise: always speak truth when you speak, always keep the promise when you make one, prove your worth when you are entrusted, safeguard your private parts, lower your gaze and stop your hands (towards wrongdoing).'"¹

Reported by Aḥmad, al- ākim, Ibn ibbān and al-Bayhaqī.

Al- ākim said: "This tradition has authentic chains."

٤٥ / ٣٨٢. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَرْبَعُ إِذَا كُنَّ فِيكَ
فَلَا عَلَيْكَ مَا فَاتَكَ مِنَ الدُّنْيَا: حِفْظُ أَمَانَةٍ، وَصِدْقُ حَدِيثٍ، وَحُسْنُ خَلِيقَةٍ، وَعِفَّةٌ
فِي طُعْمَةٍ.

رَوَاهُ أَحْمَدُ وَالْحَاكِمُ وَابْنُ حِبَّانَ فِي الْأَدَبِ.

382/45. According to 'Abd Allah b. 'Amr رضي الله عنه:

"The Messenger of Allah ﷺ said: 'You will never be at a loss from losing anything in the world if you have four things: protection of trust, truthfulness in speech, good moral character and wholesome food.'"²

Reported by Aḥmad, al- ākim and al-Bukhārī in *al-Adab al-*

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:323 §22809. •al- ākim in *al-Mustadrak*, 4:399 §8066. •Ibn ibbān in *al-Ṣaḥīḥ*, 1:506 §271. •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:288 §12471 & *Shu'ab al-Imān*, 4:320 §5256.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:177 §6652. •al- ākim in *al-Mustadrak*, 4:349 §7876. •al-Bukhārī in *al-Adab al-Mufrad*, p. 108 §288. •al-Bayhaqī in *Shu'ab al-Imān*, 4:321 §5257.

Mufrad.

٤٦/٣٨٣. وَفِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: كُلُّ مَحْمُومٍ الْقَلْبِ، صَدُوقِ اللِّسَانِ، قَالُوا: صَدُوقُ اللِّسَانِ نَعْرِفُهُ، فَمَا مَحْمُومُ الْقَلْبِ؟ قَالَ: هُوَ التَّقِيُّ النَّقِيُّ لَا إِثْمَ فِيهِ وَلَا بَغْيٍ وَلَا غِلٍّ وَلَا حَسَدٍ.
رَوَاهُ ابْنُ مَاجَهٍ وَالتَّطَبَّرَانِيُّ وَابْنُ أَبِي شَيْبَةَ.

383/46. According to ‘Abd Allah b. ‘Amr رضي الله عنه:

“The Messenger of Allah ﷺ was asked: ‘Who is the most superior person?’ He said: ‘The one who has a pure heart and a truthful tongue.’ The Companion submitted: ‘O Messenger of Allah! We acknowledge who is truthful, but what refers to a pure heart?’ He said: ‘The one who is chaste and pious; there is no sin, rebellion, malice and jealousy in him (his heart is free of all impurities).’”¹

Reported by Ibn Mājah, al-Ṭabarānī and al-Bayhaqī.

٤٧/٣٨٤. عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ بْنِ رِفَاعَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ خَرَجَ مَعَ النَّبِيِّ ﷺ إِلَى الْمُصَلَّى فَرَأَى النَّاسَ يَتَبَايَعُونَ فَقَالَ: يَا مَعْشَرَ التُّجَّارِ فَاسْتَجَابُوا لِرَسُولِ اللَّهِ ﷺ وَزَفَعُوا أَعْنَاقَهُمْ وَأَبْصَارَهُمْ إِلَيْهِ، فَقَالَ: إِنَّ التُّجَّارَ يُبْعَثُونَ يَوْمَ الْقِيَامَةِ فُجَّارًا إِلَّا مَنْ اتَّقَى اللَّهَ وَبَرَّ وَصَدَّقَ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهٍ وَالدَّارِمِيُّ وَالْحَاكِمُ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

384/47. Ismā‘īl b. ‘Ubayd b. Rifā‘a reported from his father on the authority of his grandfather that he went with the Messenger of Allah ﷺ to the place of prayer, and he saw the people doing business, so he said:

¹ Set forth by •Ibn Mājah in *al-Sunan*, 2:1409 §4216. •al-Ṭabarānī in *al-Musnad al-Shāmiyyīn*, 2:217, 1218. •al-Bayhaqī in *Shu‘ab al-Īmān*, 4:1205.

“O group of traders!’ And they replied to the Messenger of Allah by turning their necks and their gazes towards him. He said: ‘Indeed, the merchants will be resurrected on the Day of Resurrection as disobedient, except the one who fears Allah Most High, performs pious acts and speaks the truth.’”¹

Reported by al-Tirmidhī, Ibn Mājah, al-Dārimī and al- ākim. Al-Tirmidhī said: “This is a fine authentic tradition.”

٤٨/٣٨٥. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: فَلَمَّا خَطَبَنَا رَسُولُ اللَّهِ ﷺ إِلَّا قَالَ: لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ.

رَوَاهُ أَحْمَدُ وَأَبُو يَعْلَى وَابْنُ خُزَيْمَةَ وَابْنُ حِبَّانَ.

385/48. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ often said to us in his sermons: ‘He has no faith who is not true to his trusts and he has no religion (*Dīn*) who does not keep his promise.’”²

Reported by Aḥmad, Abū Ya‘lā, Ibn Khuzayma and Ibn ıbbān.

٤٩/٣٨٦. وَفِي رِوَايَةِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَدَّ الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكَ، وَلَا تَخُنْ مَنْ خَانَكَ.

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالحَاكِمُ.

386/49. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ said: ‘Return the deposit to the one who entrusted you with it, and do not betray him (in retribution) who

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 3:515 §1210. •Ibn Mājah in *al-Sunan*, 2:726 §2146. •al-Dārimī in *al-Sunan*, 2:322 §2538. •al- ākim in *al-Mustadrak*, 2:8 §2144.

² Set forth by •Aḥmad b. ıbbān in *al-Musnad*, 3:154 §12589. •Abū Ya‘lā in *al-Musnad*, 5:246 §2863. •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:51 §2335. •Ibn ıbbān in *al-Ṣaḥīḥ*, 1:422 §194. •al-Ṭabarānī in *al-Mu‘jam al-Awsat*, 3:98 §2606.

betrayed you.”¹

Reported by Abū Dāwūd, al-Tirmidhī and al- ākim.

قَالَ أَحْمَدُ بْنُ حَضْرَوَيْهِ: مَنْ أَرَادَ أَنْ يَكُونَ اللَّهُ تَعَالَى مَعَهُ، فَلْيَلْزِمُ
الصَّدْقَ، فَإِنَّ اللَّهَ تَعَالَى قَالَ: إِنَّ اللَّهَ مَعَ الصَّادِقِينَ.

رَوَاهُ الْقُشَيْرِيُّ فِي الرَّسَالَةِ.

Aḥmad b. Khidrawayh said:

“If someone wishes Allah Most High to be with him, then he must acquire sincerity and truthfulness, for Allah Most High has said: ‘Indeed, Allah is with truthful people.’”²

Reported by al-Qushayrī in *al-Risāla*.

¹ Set forth by •Abū Dāwūd in *al-Sunan*, 3:290 §3535. •al-Tirmidhī in *al-Sunan*, 3:564 §1264. •al- ākim in *al-Mustadrak*, 2:53 §2296.

² Set forth by •al-Qushayrī in *al-Risāla*, p. 318.

الْوَسْطِيَّةُ وَالْإِعْتِدَالُ

SECTION 6

BALANCE AND MODERATION

QUR'ĀN

١. ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۖ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا
إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً
إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ
لَرُءُوفٌ رَحِيمٌ﴾

1. *And, in the same way, (O Muslims,) We made you the best Umma (Community—fair to all with a tolerant, moderate and balanced outlook) so that you may bear witness to the people, and (Our exalted) Messenger (ﷺ) bears witness to you. And We appointed the Qibla (the direction of Prayer), which you used to face before, only to bring to light (by trial) who would follow (Our) Messenger and who would turn back upon his heels. And this (change of Qibla) was indeed a hard task, but not for those whom Allah blessed with guidance (and gnosis of spiritual truths). And it is not Allah's Glory to void your faith (without any reason). Allah is surely Most Clement, Ever-Merciful to mankind.* ¹

¹ Qur'ān, 2:143.

٢. ﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ

مَلُومًا مَّحْسُورًا﴾

2. *And neither keep your hand tied to your neck (giving nothing to anyone), nor stretch it wide open (giving away all) lest you should sit back, blamed (and) consumed.*¹

٣. ﴿وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾

3. *And (these) are the people who are neither extravagant nor miserly when they spend. And their spending is (based on) a balance between the two extremes (of extravagance and miserliness).*²

HADITH

٣٨٧/٥٠. عَنْ عَائِشَةَ   أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: سَدِّدُوا وَقَارِبُوا وَاعْلَمُوا أَنَّ لَنْ

يُدْخَلَ أَحَدُكُمْ عَمَلُهُ الْجَنَّةَ وَأَنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ.

مُتَّفَقٌ عَلَيْهِ.

387/50. According to  A'isha  :

“The Messenger of Allah ﷺ said: ‘Follow a right and moderate course and bear this in your mind that acts will not make anyone enter Paradise, and that the actions most beloved to Allah Most High are the most regular and constant ones, even though they are were little.’”³

Agreed upon by al-Bukh ari and Muslim.

٣٨٨/٥١. عَنْ أَبِي هُرَيْرَةَ   قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَنْ يُنْجِيَ أَحَدًا مِنْكُمْ

¹ Ibid., 17:29.

² Ibid., 25:67.

³ Set forth by  al-Bukh ari in *al-Sh aḥīḥ*, 5:2373 §6099.  Muslim in *al-Sh aḥīḥ*, 4:2171 §2818.  Ahmad b. anbal in *al-Musnad*, 6:273 §26386.

عَمَلُهُ، قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِرَحْمَةٍ. سَدُّوا
وَقَارِبُوا وَاغْدُوا وَرَوْحُوا وَشَيْءٌ مِنَ الدُّلْجَةِ وَالْقَصْدِ الْقَصْدَ تَبْلُغُوا.
رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ.

388/51. According to Abū Hurayra رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘The deeds of none of you will save you (from the Hellfire).’ They said: ‘Even you (will not be saved by your deeds), O Allah’s Messenger?’ He said: ‘No, even I (will not be saved) unless Allah Most High bestows His Mercy upon me. Therefore, adopt the straight path, balance and moderation, and seek help through worshipping morning and evening and also worship when the darkness of night deepens. Adopt moderation, adopt moderation; from this you will reach the destination.’”¹

Reported by al-Bukhārī and Aḥmad.

٥٢ / ٣٨٩. عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: هَلَكَ الْمُتَنَطِّعُونَ قَالَهَا ثَلَاثًا.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

389/52. According to ‘Abd Allah b. Mas‘ūd رضي الله عنه:

“The Messenger of Allah ﷺ said this three times: ‘The extremists are destroyed.’”²

Reported by Muslim and Aḥmad.

٥٣ / ٣٩٠. وَفِي رِوَايَةِ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا عَالَ مُقْتَصِدٌ قَطُّ.
رَوَاهُ الطَّبْرَانِيُّ وَابْنُ أَبِي شَيْبَةَ.

390/53. According to Ibn ‘Abbās رضي الله عنه:

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2373 §6098. •Aḥmad b. anbal in *al-Musnad*, 2:514 §10688.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2055 §2670. •Aḥmad b. anbal in *al-Musnad*, 1:386 §3655. •Abū Dāwūd in *al-Sunan*, 4:201 §4608.

“The Messenger of Allah ﷺ said: ‘He who adopts balance and moderation is never needy and destitute.’”¹

Reported by al-Ṭabarānī and al-Bayhaqī.

TRADITIONS OF THE COMPANIONS رَضِيَ اللَّهُ عَنْهُمْ AND PIOUS SCHOLARS OF EARLY TIMES

عَنْ زُبَيْدٍ قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: خَيْرُ النَّاسِ هَذَا النَّمْطُ الْأَوْسَطُ يَلْحَقُ بِهِمُ التَّالِي وَيَرْجِعُ إِلَيْهِمُ الْغَالِي.
رَوَاهُ ابْنُ أَبِي شَيْبَةَ فِي الْمُصَنَّفِ.

Zubayd said:

“The best among people is the one who adopts balance and moderation, for the ones under him meet him, and ones above him turn to him.”²

Reported by Ibn Abī Shayba in *al-Muṣannaf*.

عَنْ وَهْبٍ يَقُولُ: إِنَّ لِكُلِّ شَيْءٍ طَرَفَيْنِ وَوَسْطًا، فَإِذَا أَمْسَكَ بِأَحَدِ الطَّرَفَيْنِ مَالَ الْآخِرِ، وَإِذَا أَمْسَكَتَ بِالْوَسْطِ اعْتَدَلَ الطَّرَفَانِ. وَقَالَ: عَلَيْكَ بِالْأَوْسَاطِ مِنَ الْأَشْيَاءِ.
رَوَاهُ أَبُو يَعْلَى فِي الْمُسْنَدِ.

According to Wahb:

“Everything has two sides and a middle. If a person adopts one of the two sides, he gets away from the other. However, you can keep balance between the two if you are in

¹ Set forth by •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 12:123 §12656. •al-Bayhaqī in *Shuʿab al-Īmān*, 5:255 §6570.

² Set forth by •Ibn Abī Shayba in *al-Muṣannaf*, 7:100 §34498.

the middle.” He further said: “Be moderate and keep balance in all matters.”¹

Reported by Abū Ya‘lā in *al-Musnad*.

عَنْ مُطَرِّفٍ قَالَ: خَيْرُ الْأُمُورِ أَوْسَاطُهَا.

رَوَاهُ الْبَيْهَقِيُّ فِي الشُّعَبِ.

Muṭarrif said:

“Adhering to balance and moderation is of the best way.”²

Reported by al-Bayhaqī in *Shu‘ab al-Īmān*.

¹ Set forth by •Abū Ya‘lā in *al-Musnad*, 10:501 §6115.

² Set forth by •al-Bayhaqī in *Shu‘ab al-Īmān*, 5:261 §6601.

الْحِلْمُ وَالرَّفْقُ

SECTION 7

LENIENCY AND GENTLENESS

QUR'ĀN

١. ﴿قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ

حَلِيمٌ﴾

1. *Polite conversation (with the needy) and extending tolerance are far better than charity followed by injuring (his) heart. And Allah is Self-Sufficient, Forbearing.*¹

٢. ﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ إِنَّكَ لَهَيَّ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَآنْفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

2. *(O My Esteemed Beloved!) What a mercy of Allah that you are lenient with them! Had you been stern and hard-hearted, people would have deserted, scattering away from around you. So pardon them, and pray for their forgiveness, and consult them in (important) matters. But once you make up your mind, then place your trust in Allah. Surely, Allah loves those who trust Him.*²

¹ Qur'ān, 2:263.

² Ibid., 3:159.

٣. ﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا﴾

3. *And the (favourite) servants of the Most Kind (Lord) are those who walk gently on the earth, and when the ignorant (i.e., impolite) people say to them something (unlikable), they (get aside), saying: 'Peace.'*¹

HADITH

٥٤/٣٩١. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ لِلْأَشَجِّ - أَشَجَّ عَبْدُ الْقَيْسِ -: إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ تَعَالَى: الْحِلْمُ وَالْأَنَاءُ.
رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ.

391/54. According to 'Abd Allah b. 'Abbās رضي الله عنه:

"The Messenger of Allah ﷺ said to Ashajj 'Abd al-Qays: 'Allah Most High loves two such qualities that you possess: the first is calmness and patience, and the second is dignity and steadiness.'"²

Reported by Muslim and al-Tirmidhī.

٥٥/٣٩٢. عَنْ عَائِشَةَ رضي الله عنها أَنَّهَا قَالَتْ: مَا خَيْرَ رَسُولٍ اللَّهُ ﷺ بَيْنَ أَمْرَيْنِ إِلَّا أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ.
مُتَّفَقٌ عَلَيْهِ.

392/55. According to 'Ā'isha رضي الله عنها:

"Whenever Allah's Messenger ﷺ was given the choice of one of two

¹ Ibid., 25:63.

² Set forth by •Muslim in *al-Shaḥīḥ*, 1:48 §17. •al-Tirmidhī in *al-Sunan*, 4:366 §2011. •Abū Ya'la in *al-Musnad*, 12:242 §4868. •al-Ṭabarānī in *al-Mu'jam al-Awsaṭ*, 3:30 §2374 & *al-Mu'jam al-Ṣaghīr*, 2:67 §792 & *al-Mu'jam al-Kabīr*, 12:230 §12969. •al-Bayhaqī in *al-Sunan al-Kubrā*, 10:104 §20060 & *Shu'ab al-Imān*, 6:141 §7729.

matters, he would choose the easier of the two, provided there was no sin in it; but if there was a sinful act, he would stay away from it more than the others.”¹

Agreed upon by al-Bukhārī and Muslim.

٥٦/٣٩٣. وَفِي رِوَايَةٍ عَنْهَا: قَالَتْ: دَخَلَ رَهْطٌ مِنَ الْيَهُودِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: السَّامُ عَلَيْكُمْ، قَالَتْ عَائِشَةُ: فَفَهِمْتُهَا، فَقُلْتُ: وَعَلَيْكُمْ السَّامُ وَاللَّعْنَةُ، قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: مَهْلًا يَا عَائِشَةُ، إِنَّ اللَّهَ يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَوَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ رَسُولُ اللَّهِ ﷺ: قَدْ قُلْتُ وَعَلَيْكُمْ. مُتَّفَقٌ عَلَيْهِ.

393/56. According to ‘Ā’isha ؓ:

“A group of Jews came to the Messenger of Allah ﷺ and said: ‘Death be upon you.’ ‘Ā’isha ؓ reported: ‘I understood their saying and I said: “Death and curse be upon you.”’ Then the Messenger of Allah ﷺ said: ‘O ‘Ā’isha! Allah loves gentleness in everything.’ I submitted: ‘O Messenger of Allah! Perhaps you did not hear what they have said?’ Allah’s Messenger said: ‘I have said, “Upon you.”’”²

Agreed upon by al-Bukhārī and Muslim.

٥٧/٣٩٤. عَنْ أَبِي هُرَيْرَةَ ؓ قَالَ: قَامَ أَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ فَتَنَّاوَلَهُ النَّاسُ، فَقَالَ لَهُمُ النَّبِيُّ ﷺ: دَعُوهُ وَهَرِّقُوا عَلَى بَوْلِهِ سَجَلًا مِنْ مَاءٍ أَوْ ذَنْبًا مِنْ مَائٍ، فَإِنَّمَا بُعِثْتُمْ مُسَرِّينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ. رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ.

¹ Set forth by al-Bukhārī in *al-Shāḥih*, 3:1306 §3367. • Muslim in *al-Shāḥih*, 4:1813 §2326. • Aḥmad b. anbal in *al-Musnad*, 6:114 §24874. • Abū Dāwūd in *al-Sunan*, 4:250 §4785.

² Set forth by al-Bukhārī in *al-Shāḥih*, 5:2242 §5678. • Muslim in *al-Shāḥih*, 4:1706 §2165. • Ibn ibbān in *al-Shāḥih*, 14:353 §6441.

394/57. According to Abū Hurayra رضي الله عنه:

“A Bedouin urinated in the mosque and people caught him, but the Holy Prophet ﷺ ordered them: ‘Leave him and pour a bucket of water over the urine, for you have been sent to provide easiness and not trouble.’”¹

Reported by al-Bukhārī, Aḥmad, Abū Dāwūd, al-Tirmidhī and al-Nasā’ī.

٥٨/٣٩٥. عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ أَوْ بِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ؟ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ. قَالَ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

395/58. According to ‘Abd Allah b. Mas‘ūd رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘Shall I not inform you of whom the Fire is forbidden and he who is forbidden for the Fire? He is the one who is near to people due to his good moral character, he is gentle in his temperament and he is considered very easy (to deal with) for his conduct.’”²

Reported by Aḥmad and al-Tirmidhī (the wording is his) who said, “this is a fine tradition.”

٥٩/٣٩٦. عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أُعْطِيَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ أُعْطِيَ حَظَّهُ مِنَ الْخَيْرِ، وَمَنْ حُرِمَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ حُرِمَ حَظَّهُ مِنَ الْخَيْرِ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ. وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

396/59. Abū al-Dardā' رضي الله عنه narrated that the Prophet ﷺ said:

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:89 §217. •Aḥmad b. anbal in *al-Musnad*, 2:282 §7786. •Abū Dāwūd in *al-Sunan*, 1:103 §380. •al-Tirmidhī in *al-Sunan*, 1:275 §147. •al-Nasā’ī in *al-Sunan*, 1:48 §56.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 1:415 §3938. •al-Tirmidhī in *al-Sunan*, 4:654 §2488. •Abū Ya‘lā in *al-Musnad*, 8:467 §5053. •Ibn ibbān in *al-Ṣaḥīḥ*, 2:215 §469.

“Whoever is bequeathed with a major share from gentleness has been bequeathed with a major share of goodness. And whoever has been deprived of his share of gentleness has been deprived of his share of goodness.”¹

Reported by Aḥmad and al-Tirmidhī (the wording is his) who said: “This is a fine authentic tradition.”

٦٠/٣٩٧. وَفِي رِوَايَةٍ عَنْهُ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ فُقِيَ الرَّجُلُ رِفْقُهُ فِي مَعِيشَتِهِ.

رَوَاهُ أَحْمَدُ وَالطَّبْرَانِيُّ.

397/60. According to Abū Dardā' رضي الله عنه:

“The Holy Prophet ﷺ said: ‘The sign of a person’s wisdom lies in his gentleness in the worldly matter.’”²

Reported by Aḥmad and al-Ṭabarānī.

٦١/٣٩٨. عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أَنَّ الرَّجُلَ لِيُذْرَكَ بِالْحِلْمِ دَرَجَةً الصَّائِمِ الْقَائِمِ، وَإِنَّ الرَّجُلَ لَيُكْتَبُ جَبَّارًا وَمَا يَمْلِكُ إِلَّا أَهْلَ بَيْتِهِ. رَوَاهُ الطَّبْرَانِيُّ.

398/61. According to ‘Alī b. Abī Ṭālib رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘A person can attain, by the gentleness and patience, the rank of the (steadfast) keeper of the fast who is the observer of the night vigil. And someone can be written Jabbār [revenger] (in the sight of Allah) by his harshness and bad

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 6:451 §27593. •al-Tirmidhī in *al-Sunan*, 4:367 §2013. •Ishāq b. Rahway in *al-Musnad*, 5:263 §2417. •al-umaydī in *al-Musnad*, 1:193 §393.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:194 §21742. •al-Ṭabarānī in *Musnad al-Shāmiyyīn*, 2:352 §1482.

habits, although he does not have any control on anyone except on his family.”¹

Reported by al-Ṭabarānī.

TRADITIONS OF THE COMPANIONS رضي الله عنه AND PIOUS SCHOLARS OF EARLY TIMES

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه: أَوَّلُ مَا عَوَّضَ الْحَلِيمُ مِنْ حِلْمِهِ أَنَّ
النَّاسَ كُلَّهُمْ أَعْوَانُهُ عَلَى الْجَاهِلِ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْحِلْمِ.

‘Alī b. Abī Ṭālib رضي الله عنه said:

“The first recompense of a person endowed with gentleness and patience is that all the people become his helper against an ignorant person.”²

Reported by Ibn Abī al-Dunyā in *al-ilm*.

قَالَ مُعَاوِيَةُ رضي الله عنه: لَا يَبْلُغُ الرَّجُلُ مَبْلَغَ الرَّأْيِ حَتَّى يَغْلِبَ حِلْمُهُ جَهْلَهُ،
وَصَبْرُهُ شَهْوَتَهُ، وَلَا يَبْلُغُ ذَلِكَ إِلَّا بِقُوَّةِ الْحِلْمِ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْحِلْمِ.

Mu‘āwiyā رضي الله عنه said:

“No one is wise in opinion until his gentleness and patience overcomes his ignorance, and his patience overcomes his desires. And this is only achieved by the power of patience.”³

Reported by Ibn Abī al-Dunyā in *al-ilm*.

¹ Set forth by •al-Ṭabarānī in *al-Mu‘ja al-Awsat*, 6:232 §6273. •Abū Nu‘aym in *ilyat al-Awliyā*, 8:289. •Ibn Abī al-Dunyā in *al-ilm*, 1:24 §8.

² Set forth by •Ibn Abī al-Dunyā in *al-ilm*, 1:27 §12.

³ Set forth by •Ibn Abī al-Dunyā in *al-ilm*, 1:27 §13.

قَالَ عَمْرُو بْنُ الْعَاصِ لِابْنِهِ عَبْدِ اللَّهِ: مَا الرَّفْقُ؟ قَالَ: أَنْ تَكُونَ ذَا أَنَاةٍ وَتَلَايِنٍ قَالَ: فَمَا الْخُرْقُ؟ قَالَ: مُعَادَاةُ إِمَامِكَ وَمُنَاوَاةُ مَنْ يَقْدِرُ عَلَى ضَرْكَ.

ذَكَرَهُ الْمُتَنَوِّيُّ فِي الْفَيْضِ.

‘Amr b. al-‘Āṣ asked his son ‘Abd Allah: “What is gentleness?” He replied: ‘Treating those under your command with gentleness and patience.’ He asked: ‘What is ignorance and foolishness?’ he said: ‘To have enmity and malice with your leader and with those people who have power over harming you.’”¹

Reported by al-Munāwī in *Fayḍ al-Qadīr*.

قَالَ حَبِيبُ بْنُ حَجَرَ الْقَيْسِيِّ: كَانَ يُقَالُ مَا أَضَيْفُ شَيْءٍ إِلَى شَيْءٍ مِثْلَ حِلْمٍ إِلَى عِلْمٍ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْحِلْمِ.

abīb b. ajar al-Qaysī said:

“It was said that nothing can be enhanced so much with something as the way gentleness and patience is enhanced with knowledge (it refers that the meeting of one thing to another does not beautify as much as gentleness beautifies knowledge).”²

Reported by Ibn Abī al-Dunyā in *al-ilm*.

عَنْ عُقْبَةَ بْنِ سِنَانٍ أَنَّ أَكْثَمَ بْنَ صَيْفِيٍّ قَالَ: دِعَامَةُ الْعَقْلِ الْحِلْمُ، وَجَمَاعُ الْأَمْرِ الصَّبْرُ، وَخَيْرُ الْأُمُورِ مَغَبَّةُ الْعَقْلِ.

¹ Set forth by •al-Manāwī in *Fayḍ al-Qadīr*, 4:57.

² Set forth by •Ibn Abī al-Dunyā in *al-ilm*, 1:28 §14.

According to ‘Uqba b. Sinān:

“Aktham b. Şayfī said: ‘The biggest support of wisdom is gentleness and patience, and the strength of anything is patience. And the best act is that which should be performed with wisdom and prudence.’”¹

Reported by Ibn Abī al-Dunyā in *al-‘Aql*.

¹ Set forth by •Ibn Abī al-Dunyā in *al-‘Aql*, 1:55 §50.

كَظُمُ الْغَيْظِ وَتَرْكُ الْغَضَبِ

SECTION 8

SELF-CONTROL AND ABSTAINING FROM RAGE

QUR'ĀN

١. ﴿الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَنُظُمِ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

1. *﴿They are the ones who spend in the cause of Allah whether they are affluent or indigent (in both the conditions), sublimate their anger and tolerate (the faults of the) people; and Allah loves those who are benevolent.﴾¹*

٢. ﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾

2. *﴿(O My Esteemed Beloved!) What a mercy of Allah that you are lenient with them! Had you been stern and hard-hearted, people would have deserted, scattering away from around you. So pardon them, and pray for their forgiveness, and consult them in (important) matters. But once you make up your mind, then place your trust in Allah. Surely, Allah loves those who trust Him.﴾²*

¹ Qur'ān, 3:134.

² Ibid., 3:159.

٣. ﴿وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْأَثَمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ﴾

3. *«And those who refrain from major sins and the indecencies; and when they feel furious, they forgive.»¹*

HADITH

٦٢/٣٩٩. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ.
مُتَّفَقٌ عَلَيْهِ.

399/62. According to Abū Hurayra رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘The strong one is not the one who overcomes people (by his strength in a contest), but is the one who controls himself in anger.’”²

Agreed upon by al-Bukhārī and Muslim.

٦٣/٤٠٠. عَنْ سُلَيْمَانَ بْنِ صُرَدٍ رضي الله عنه قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ وَنَحْنُ عِنْدَهُ جُلُوسٌ وَأَحَدُهُمَا يَسُبُّ صَاحِبَهُ مُغَضَّبًا قَدْ احْمَرَّ وَجْهُهُ، فَقَالَ النَّبِيُّ ﷺ: إِنِّي لَا أَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. فَقَالُوا لِلرَّجُلِ لَا تَسْمَعْ مَا يَقُولُ النَّبِيُّ ﷺ قَالَ: إِنِّي لَسْتُ بِمَجْنُونٍ.
مُتَّفَقٌ عَلَيْهِ.

400/63. According to Sulaymān b. Ṣurad رضي الله عنه:

“Two men reviled each other in the presence of the Holy Prophet ﷺ

¹ Ibid., 42:37.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2267 §5763. •Muslim in *al-Ṣaḥīḥ*, 4:2014 §2609. •Aḥmad b. anbal in *al-Musnad*, 2:268 §7628. •al-Nasā’ī in *al-Sunan al-Kubrā*, 6:105 §10226.

while we were sitting there too. One of the two reviled his companion furiously and his face became red. The Holy Prophet said: 'I know a sentence, which, if he utters, his anger will vanish.' He should say: 'I seek refuge with Allah from Satan, the outcast.' So they said to that (furious) man, 'Did you not hear what the Prophet ﷺ said?' He said: 'I am not such a mad man that I have not heard.'"¹

Agreed upon by al-Bukhārī and Muslim.

٦٤ / ٤٠١. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ أَوْصِنِي قَالَ لَا تَغْضَبْ
فَرَدَّدَ مِرَارًا، قَالَ: لَا تَغْضَبْ.
رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالتِّرْمِذِيُّ.

401/64. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ:

"A man submitted to the Prophet ﷺ: 'Advise me!' The Holy Prophet ﷺ said: 'Do not become angry.' The man asked (the same) again and again, and the Prophet said in each case, "Do not become angry (have control over your anger)."²

Reported by al-Bukhārī, Aḥmad and al-Tirmidhī.

٦٥ / ٤٠٢. وَفِي رِوَايَةِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ:
قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَوْصِنِي. قَالَ: لَا تَغْضَبْ. قَالَ: فَفَكَرْتُ حِينَ قَالَ رَسُولُ
اللَّهِ ﷺ مَا قَالَ، فَإِذَا الْغَضَبُ يَجْمَعُ الشَّرَّ كُلَّهُ.
رَوَاهُ أَحْمَدُ وَعَبْدُ الرَّزَّاقِ وَابْنُ أَبِي شَيْبَةَ.

402/65. umayd b. 'Abd al-Raḥmān narrated from one of the Companion of the Holy Prophet ﷺ:

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2267 §5764. •Muslim in *al-Ṣaḥīḥ*, 4:2015 §2610. •Aḥmad b. anbal in *al-Musnad*, 6:394 §37349. •Abū Dāwūd in *al-Sunan*, 4:249 §4781.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2667 §5765. •Aḥmad b. anbal in *al-Musnad*, 2:362 §8729. •al-Tirmidhī in *al-Sunan*, 4:371 §2020. •Ibn Abī Shayba in *al-Muṣannaḥ*, 5:216 §25380.

“A person submitted: ‘O Messenger of Allah! Advise me.’ He said: ‘Do not become angry.’ (The narrator) said that I thought about the saying of the Holy Prophet (and came to the conclusion) that rage accumulates all evils.”¹

Reported by Aḥmad, ‘Abd al-Razzāq and al-Bayhaqī.

٦٦/٤٠٣. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ: مَا يَأْتِي عِدُنِي مِنْ غَضَبِ اللَّهِ؟ قَالَ: لَا تَغْضَبُ.

رَوَاهُ أَحْمَدُ وَابْنُ جَبَّانَ.

403/66. ‘Abd Allah b. ‘Amr رَضِيَ اللَّهُ عَنْهُ narrated that he asked the Messenger of Allah ﷺ:

“What can cause me to be far from the wrath of Allah Most High?” He said: ‘Do not become angry (you will be protected from Allah’s wrath).’²

Reported by Aḥmad and Ibn ibbān.

٦٧/٤٠٤. عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَنَا: إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا فَلْيَضْطَجِعْ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَابْنُ جَبَّانَ.

404/67. Abū Dharr رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allah ﷺ addressed us:

“If someone amongst you becomes angry, he should sit down if he is standing. If still the anger does not go away, then he should lie down.”³

¹ Set forth by •Aḥmad b. ibbān in *al-Musnad*, 5:373 §23219. •‘Abd al-Razzāq in *al-Muṣannaf*, 11:187 §20286. •al-Bayhaqī in *al-Sunan al-Kubrā*, 1:105 §20065.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:175 §6635. •Ibn ibbān in *al-Ṣaḥīḥ*, 1:531 §296. •al-Bayhaqī in *Shu‘ab al-Īmān*, 6:308 §8281.

³ Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:152 §21386. •Abū Dāwūd

Reported by Aḥmad, Abū Dāwūd and Ibn ʿibbān.

٦٨/٤٠٥. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ يَوْمَ مَا صَلَاةَ الْعَصْرِ بِنَهَارٍ، ثُمَّ قَامَ خَطِيبًا فَلَمْ يَدْعُ شَيْئًا يَكُونُ إِلَى قِيَامِ السَّاعَةِ إِلَّا أَخْبَرَنَا بِهِ. حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ، وَكَانَ فِيمَا قَالَ ... (الرواية الطويلة). أَلَا! وَإِنَّ مِنْهُمْ الْبَطِيءَ الْغَضَبِ سَرِيعَ الْفَيْءِ، وَمِنْهُمْ سَرِيعُ الْغَضَبِ سَرِيعَ الْفَيْءِ، فَبَلَكَ يَتْلُكَ. أَلَا! وَإِنَّ مِنْهُمْ سَرِيعَ الْغَضَبِ بَطِيءَ الْفَيْءِ، أَلَا! وَخَيْرُهُمْ بَطِيءُ الْغَضَبِ سَرِيعَ الْفَيْءِ، أَلَا! وَشَرُّهُمْ سَرِيعُ الْغَضَبِ بَطِيءُ الْفَيْءِ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَابْنُ مَاجَه. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

405/68. According to Abū Saʿīd al-Khudrī رضي الله عنه:

“One day, the Prophet ﷺ performed the Afternoon Prayer with us and then stood to address us and informed us about everything till the advent of the Final Hour. Whoever has remembered it has remembered it, and whoever has forgotten it has forgotten it (this tradition is long). In the discourse, he also said: ‘Some people are irked late and chill out quickly and some people flare up fast and calm down quickly, and this is its reaction. Listen! The better amongst them is the one who becomes angry late and it subsides quickly, and the worse are those who get angry fast and pacify late.’¹

Reported by Aḥmad, al-Tirmidhī (the wording is his) and Ibn Mājah. According to al-Tirmidhī: “This is a fine authentic tradition.”

٦٩/٤٠٦. عَنْ ابْنِ عُمَرَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ جُرْعَةٍ أَعْظَمُ أَجْرًا

in *al-Sunan*, 4:249 §4782. • Ibn ʿibbān in *al-Ṣaḥīḥ*, 12:501 §5688. • al-Bayhaqī in *Shuʿab al-Imān*, 6:309 §8284.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:19 §11159. •al-Tirmidhī in *al-Sunan*, 4:484 §2191. •Ibn Mājah in *al-Sunan*, 2:1328 §4007.

عِنْدَ اللَّهِ مِنْ جُرْعَةٍ غَيِظٍ كَظَمَهَا عَبْدٌ اِتِّغَاءَ وَجْهِ اللَّهِ.
رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ.

406/69. According to Ibn 'Umar رضي الله عنه:

"The Messenger of Allah ﷺ said: 'There is no reward better in swallowing anything than swallowing the anger for the sake of Allah.'"¹

Reported by Aḥmad and Ibn Mājah (the wording is his).

٧٠ / ٤٠٧. عَنْ أَبِي وَائِلٍ الْقَاصِّ قَالَ: دَخَلْنَا عَلَى عُرْوَةَ بِنِ مُحَمَّدٍ السَّعْدِيِّ فَكَلَّمَهُ رَجُلٌ فَأَغْضَبَهُ، فَقَامَ فَتَوَضَّأَ، ثُمَّ رَجَعَ وَقَدْ تَوَضَّأَ. فَقَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي عَطِيَّةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ، وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ، وَإِنَّمَا تُطْفَأُ النَّارُ بِالمَاءِ، فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ.
رَوَاهُ أَبُو دَاوُدَ وَالتَّبْرَانِيُّ.

407/70. Abu Wā'il al-Qāṣṣ said:

"We came to 'Urwa b. Muhammad b. al-Sa'dī. A man said to him something that angered him. So he stood and performed ablution and said: 'My father told me on the authority of my grandfather, 'Aṭiyyah, who reported that the Messenger of Allah ﷺ said: "Anger comes from the Devil, who was created from fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution."'"²

Reported by Abū Dāwūd and al-Ṭabarānī.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:128 §6116. •Ibn Mājah in *al-Sunan*, 2:1401 §4189. •al-Ṭabarānī in *al-Mu'jam al-Awsat*, 7:205 §7282.

² Set forth by •Abū Dāwūd in *al-Sunan*, 4:249 §4784. •al-Ṭabarānī in *al-Mu'jam al-Awsat*, 1:241 §147.

TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

عَنْ عَبْدِ الْجَبَّارِ بْنِ النَّضْرِ السُّلَمِيِّ عَنْ بَعْضِ رِجَالِهِ قَالَ: جَاءَ غُلَامٌ
لِيَّ ذَرٌّ قَدْ كَسَرَ رِجْلَ شَاةٍ لَهُ فَقَالَ لَهُ أَبُو ذَرٍّ: مَنْ كَسَرَ رِجْلَ هَذِهِ الشَّاةِ؟
قَالَ: أَنَا، قَالَ: وَلِمَ؟ قَالَ: لِأَغِظَكَ فَتَضْرِبَنِي فَتَأْتِمَ، فَقَالَ أَبُو ذَرٍّ:
لَأَغِظَنَّ مَنْ حَرَّضَكَ عَلَى غَيْظِي، قَالَ: فَأَعْتَقَهُ.
رَوَاهُ ابْنُ عَسَاكِرٍ فِي التَّارِخِ.

‘Abd al-Jabbār b. al-Naḍār al-Sulamī reported from some narrators that a slave of Abū Dharr, who had broken the leg of his goat, came to him. Abū Dharr asked him: “Who has broken this goat’s leg?” The slave answered: “I did.” Abū Dharr asked: “Why did you do that?” He replied: “So you become angry and beat me and become a sinner.” Abū Dharr said: “I will direct my angry against the one who provoked you to anger me.” The narrator said: “Then he freed his slave.”¹

Reported by Ibn ‘Asākir in *Tārikh Dimashq al-Kabīr*.

عَنْ مُحَمَّدِ بْنِ يَحْيَى الْمَرْوَزِيِّ قَالَ: قَالَ رَجُلٌ لَوْهَبِ بْنِ مُنْبِهٍ: إِنَّ
فَلَانًا شَتَمَكَ، قَالَ: أَمَا وَجَدَ الشَّيْطَانُ بَرِيدًا غَيْرَكَ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْإِشْرَافِ.

Muhammad b. Yahya al-Marwazī said:

“A person complained to Wahb b. Munabbih about someone calling him (Wahb) names. He said: ‘Did Satan not find any courier besides you?’”²

Reported by Ibn Abī al-Dunyā in *al-Ishrāf*.

¹ Set forth by Ibn ‘Asākir in *Tārikh Madīna Damishq*, 66:211.

² Set forth by Ibn Abī al-Dunyā in *al-Ishrāf fi Manāzil al-Ashrāf*, 1:151 §97.

أَمَرَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بِضَرْبِ رَجُلٍ ثُمَّ قَرَأَ قَوْلَهُ تَعَالَى: ﴿وَالْكَاظِمِينَ
الْغَيْظَ﴾ فَقَالَ لِغُلَامِهِ: خَلِّ عَنْهُ.
ذَكَرَهُ الْغَزَالِيُّ فِي الْإِحْيَاءِ.

‘Umar b. ‘Abd al-‘Azīz prescribed punishment for someone, then he recited this verse: ﴿[They] sublimate their anger and tolerate (the faults).﴾ [Q.3:134]. Then he ordered his slave to free that person.¹

Related by al-Ghazālī in *al-Iḥyā’*.

¹ Set forth by al-Ghazālī in *Iḥyā’ ‘Ulūm al-Dīn*, 3:173.

الْمَحَبَّةُ وَالرَّحْمَةُ

SECTION 9

LOVE AND KIND HEARTEDNESS

QUR'ĀN

١. ﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

1. *Assuredly, Allah's mercy is near to those who are (spiritually excellent,) committed to doing pious works.*¹

٢. ﴿وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾

2. *And He (is the One Who) awakened mutual love amongst the hearts of the (Muslims). If you had spent whatever exists in the earth, you could never have inculcated this (love) in their hearts (with all these material resources). But Allah roused that love amongst them (through a spiritual relation). Allah is indeed Almighty, Most Wise.*²

٣. ﴿وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَانِي صَغِيرًا﴾

3. *And always lower your wings of submissiveness and*

¹ Qur'ān, 7:56.

² Ibid., 8:63.

humility out of soft-heartedness for both of them, and keep supplicating (Allah): ‘O my Lord, have mercy on both of them as they brought me up in (my) childhood (with mercy and clemency).’¹

٤. ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

4. ﴿And, (O Esteemed Messenger,) We have not sent you but as a mercy for all the worlds.﴾²

٥. ﴿وَمِنْ ءَايَاتِهِۦٓ أَنۢ خَلَقَ لَكُم مِّنۢ أَنفُسِكُمْ أَزۡوَاجًا لِّتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةَۢ وَرَحْمَةًۭ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوۡمٍ يَّتَفَكَّرُونَ﴾

5. ﴿And (also) of His signs is that He created for you mates of your own kind so that you acquire peace from them, and He created between you love and mercy. Verily, in this (system of creation) there are signs for those who meditate.﴾³

HADITH

٧١ / ٤٠٨. عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ.

مُتَّفَقٌ عَلَيْهِ.

408/71. According to Jarīr b. ‘Abd Allāh رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘Allah does not show mercy to one who does not show mercy to people.’”⁴

¹ Ibid., 17:24.

² Ibid., 21:107.

³ Ibid., 30:21.

⁴ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 6:2686 §6941. •Muslim in *al-Ṣaḥīḥ*, 4:1809 §2319. •Aḥmad b. anbal in *al-Musnad*, 4:358 §19189. •al-Tirmidhī in *al-Sunan*, 4:323 §1922.

Agreed upon by al-Bukhārī and Muslim.

٧٢ / ٤٠٩. وَفِي رِوَايَةِ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ قَبَّلَ رَسُولُ اللَّهِ ﷺ الْحَسَنَ بْنَ عَلِيٍّ رضي الله عنه وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا. فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشْرَةَ مِنْ الْوَلَدِ. مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: مَنْ لَا يَرْحَمُ لَا يُرْحَمُ. مُتَّفَقٌ عَلَيْهِ.

409/72. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ kissed al-Ḥasan b. ‘Alī رضي الله عنه, while al-Aqrā’ b. Ḥābis al-Tamīmī was sitting beside him, so al-Aqrā’ said: ‘I have ten sons, but have never kissed any of them.’ Allah’s Messenger ﷺ looked at him, then said: ‘If someone does not show compassion, he will not be treated with compassion!’”¹

Agreed upon by al-Bukhārī and Muslim.

٧٣ / ٤١٠. وَفِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ. اِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَن فِي السَّمَاءِ، الرَّحِمُ شُجْنَةٌ مِنَ الرَّحْمَنِ فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَهَا قَطَعَهُ اللَّهُ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ. وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

410/73. ‘Abd Allāh b. ‘Amr رضي الله عنه narrated that the Messenger of Allah ﷺ said:

“The merciful are bestowed mercy by al-Raḥmān. Be merciful to the ones living on earth, and you will be shown mercy by (Allah, Who is above) the heavens. The root word Raḥīm is Raḥmān, so whoever connects it will be connected with Allah, and whoever severs it will be

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5/2235 §5651. •Muslim in *al-Ṣaḥīḥ*, 4/1808 §2318.

severed from Allah Most High.”¹

Reported by Aḥmad, Abū Dāwūd and al-Tirmidhī (the wording is his). Al-Tirmidhī said: “This is a fine authentic tradition.”

٧٤/٤١١. وَفِي رِوَايَةٍ عَنْ قُرَّةَ بِنِ إِيَّاسٍ ؓ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي لَأَذْبُحُ الشَّاةَ وَأَنَا أَرْحُمُهَا، أَوْ قَالَ: إِنِّي لَأَرْحَمُ الشَّاةَ أَنْ أَذْبَحَهَا، فَقَالَ: وَالشَّاةُ، إِنْ رَحِمْتَهَا رَحِمَكَ اللَّهُ.

رَوَاهُ أَحْمَدُ وَالْبَزَّازُ وَابْنُ أَبِي شَيْبَةَ وَالْحَاكِمُ وَالْبُخَارِيُّ فِي الْأَدَبِ الْمَوْفَرِدِ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ إِسْنَادًا.

411/74. Qurra b. Iyās ؓ narrated that a man said:

“O Messenger of Allah! When I slaughter a goat, I have mercy on it, or say I have mercy in slaughtering a goat.’ He said: ‘If you show mercy to a goat, then Allah will show mercy to you.’”²

Reported by Aḥmad, al-Bazzār, Ibn Abī Shayba, al- ākim and al-Bukhārī in *al-Adab al-Mufrad*. Al- ākim said: “It has authentic chains.”

٧٥/٤١٢. عَنْ عَائِشَةَ ؓ قَالَتْ: قَدِمَ نَاسٌ مِنَ الْأَعْرَابِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: أَتَقْبَلُونَ صَبِيَانَكُمْ؟ فَقَالُوا: نَعَمْ، فَقَالُوا: لَكِنَّا، وَاللَّهِ، مَا نَقْبَلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَأَمْلِكُ إِنْ كَانَ اللَّهُ نَزَعَ مِنْكُمْ الرَّحْمَةَ. مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

412/75. According to ‘Ā’isha ؓ, a few villagers came to the Messenger

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:160 §6494. •Abū Dāwūd in *al-Sunan*, 4:285 §4941. •al-Tirmidhī in *al-Sunan*, 4:323 §1924.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:436 §15630. •al-Bazzār in *al-Musnad*, 8:257 §3322. •Ibn Abī Shayba in *al-Muṣannaḥ*, 5:214 §25361. •al- ākim in *al-Mustadrak*, 4:257 §7562. •al-Bukhārī in *al-Adab al-Mufrad*, p. 136 §373. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 19:23 §45.

of Allah ﷻ and asked:

“Do you people kiss your children?” They (the people sitting with the Messenger of Allah) said: “Yes!” Thereupon, they said: “By Allah! We do not kiss our children.” Then Allah’s Messenger ﷺ said: “What can I do if Allah has deprived your heart of mercy?”¹

Agreed upon by al-Bukhārī and Muslim (the wording is his).

٧٦/٤١٣. وَفِي رِوَايَةِ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ كَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُنِي فَيَقْعِدُنِي عَلَى فَخِذِهِ وَيُقْعِدُ الْحَسَنَ عَلَى فَخِذِهِ الْأُخْرَى، ثُمَّ يَصْمُغُهُمَا، ثُمَّ يَقُولُ: اَللّٰهُمَّ، اَرْحَمْهُمَا فَإِنِّيْ اَرْحُمُهُمَا.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالنَّسَائِيُّ وَابْنُ حِبَّانَ.

وَفِي رِوَايَةٍ لِلنَّسَائِيِّ: اَللّٰهُمَّ اَحِبَّهُمَا فَإِنِّيْ اُحِبُّهُمَا.

413/76. According to Usāma b. Zayd رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ used to pick me up, put me on (one of) his thighs and put al- asan b. ‘Alī on his other thigh, and then embrace us together and supplicate: ‘O Allah! Bestow mercy upon them, for I am merciful to them.’”²

Reported by al-Bukhārī, Aḥmad, al-Nasā’ī and Ibn ḥibbān.

According to al-Nasā’ī, the Holy Prophet ﷺ said: “O Allah! Love both of them, for I also love them.”

٧٧/٤١٤. وَفِي رِوَايَةِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، اُدْعُ عَلَى الْمُشْرِكِينَ. قَالَ: إِنِّي لَمْ أُبْعَثْ لَعَنًا وَإِنَّمَا بُعِثْتُ رَحْمَةً.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2235 §5652, & in *al-Adab al-Mufrad*, 48 §98. •Muslim in *al-Ṣaḥīḥ*, 4:1808 §2317. •Aḥmad b. anbal in *al-Musnad*, 6:56 §24336. •Ibn Mājah in *al-Sunan*, 2:1209 §3665. •al-Bayhaqī in *Shu‘ab al-Imān*, 7:466 §11013.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2236 §5657. •Aḥmad b. anbal in *al-Musnad*, 5:205 §21835. •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:53 §8184. •Ibn ḥibbān in *al-Ṣaḥīḥ*, 15:415 §6961.

رَوَاهُ مُسْلِمٌ وَابْنُ خَرِيفٍ فِي الْأَدَبِ.

وفي رواية: إِنَّمَا بُعِثْتُ رَحْمَةً وَلَمْ أُبْعَثْ عَذَابًا.

رَوَاهُ أَبُو نُعَيْمٍ وَابْنُ أَبِي شَيْبَةَ وَابْنُ عَسَاكِرَ.

414/77. According to Abū Hurayra رضي الله عنه:

“It was submitted to the Messenger of Allah ﷺ to make supplication against the polytheists. He said: ‘I was not raised as a curser, I have been sent only as a mercy.’”¹

Reported by Muslim and al-Bukhārī in *al-Adab al-Mufrad*.

In one tradition, the Holy Prophet said: “I have been sent as mercy not a torment.”

Reported by Abū Nu‘aym, al-Bayhaqī and Ibn ‘Asākir.

٧٨/٤١٥. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: بَيْنَا رَجُلٌ بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بِئْرًا فَتَزَلَّ فِيهَا فَشَرِبَ، ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ التُّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ بَلَغَ مِنِّي. فَتَزَلَّ الْبِئْرَ فَمَلَأَ خُفَّهُ مَاءً فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ. قَالُوا: يَا رَسُولَ اللَّهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ لَأَجْرًا؟ فَقَالَ: فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ أَجْرٌ. مُتَّفَقٌ عَلَيْهِ.

415/78. According to Abū Hurayra رضي الله عنه:

“The Holy Prophet ﷺ said: ‘A man felt very thirsty while he was going somewhere, and he came across a well. He went down the well, quenched his thirst and came out. Meanwhile, he saw a dog panting and licking mud because of (excessive) thirst. He said to himself: ‘This

¹ Set forth by •Muslim in *al-Shaḥīḥ*, 4:2006 §2599. •al-Bukhārī in *al-Adab al-Mufrad*, p. 119 §321. •Abū Ya‘lā in *al-Musnad*, 11:35 §6174. •Abū Nu‘aym in *Dal‘il al-Nabuwwa*, 1:40 §2. •al-Bayhaqī in *Shu‘ab al-Imān*, 2:144 §1403. •Ibn ‘Asākir in *Tārīkh Madīna Damishq*, 4:92.

dog is suffering from thirst as I did.' So, he went down the well again and filled his shoe with water and watered the dog. Allah Most High accepted him (for that deed) and forgave him. The people submitted: 'O Messenger of Allah! Is there a reward for us in serving (food) to the animals?' He replied: 'Yes, there is a reward for serving (food) to any living being.'"¹

Agreed upon by al-Bukhārī and Muslim.

٧٩/٤١٦. وَفِي رِوَايَةِ التُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ. إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى. مُتَّفَقٌ عَلَيْهِ وَهَذَا لَفْظُ مُسْلِمٍ.

416/79. According to al- Nu'mān b. Bashīr رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said:

"In their mutual love (and affection), their mutual mercy (and sympathy) and their mutual compassion, the true believers are like the physical body. If one of its organs is afflicted with pain, the rest of the body rallies to it with sleeplessness and fever."²

Agreed upon by al-Bukhārī and Muslim, and this is the wording of Muslim.

٨٠/٤١٧. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ، أَنَّ رَجُلًا زَارَ أَخَاهُ فِي قَرْيَةٍ أُخْرَى فَأَرْصَدَ اللَّهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكًا. فَلَمَّا أَتَى عَلَيْهِ، قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ، قَالَ هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لَا غَيْرَ أَتَى أَحَبَّهُتُهُ فِي اللَّهِ ﷻ.

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 2:870 §2334. •Muslim in *al-Shaḥīḥ*, 4:1761 §2244. Aḥmad b. anbal in *al-Musnad*, 2:517 §10710. •Abū Dāwūd in *al-Sunan*, 3:24 §2550.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5/2238 §5665. •Muslim in *al-Shaḥīḥ*, 4/1999 §2586. •Aḥmad b. Ḥanbal in *al-Musnad*, 4/270. •al-Bayhaqī in *al-Sunan al-Kubrā*, 3/353 §6223, & *Shu'ab al-Īmān*, 6/481 §8985. •al-Bazzār in *al-Musnad*, 8/238 §3299. •Ibn Manda in *al-Īmān*, 1/455 §319.

قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ بِأَنَّ اللَّهَ قَدْ أَحَبَّكَ كَمَا أَحَبَّهُ فِيهِ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

417/80. According to Abū Hurayra رضي الله عنه:

“The Prophet ﷺ said: ‘A man visited a brother of his in another village, so Allah provided him with an angel on his route. When the angel came upon him, he said: “What are you seeking?” The man said: “I am seeking a brother (in faith) of mine in this village.” The angel said: “Have you any benevolence extended towards him that you aim to accomplish?” The man said: “No, except that I love him for the sake of Allah!” Then the angel said: “I am Allah’s envoy to you, sent to inform you that Allah loves you, just as you love him for His sake!”’”¹

Reported by Muslim and Aḥmad.

٨١ / ٤١٨. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى
تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا. أَوْ لَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا
السَّلَامَ بَيْنَكُمْ.

رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

418/81. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘You will not enter the Garden of Paradise until you truly believe, and you will not truly believe until you love one another. Shall I not direct you to something which, if you do it, will result in your loving one another? Spread peace among you (and recite to each other salutation of peace frequently!)’”²

Reported by Muslim and al-Tirmidhī who said: “This is a fine authentic tradition.”

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4/1988 §2567. •Aḥmad b. Ḥanbal in *al-Musnad*, 2/408 §9280.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 1/74 §54. •Aḥmad b. Ḥanbal in *al-Musnad*, 2/512 §10658. •Abū Dāwūd in *al-Sunan*, 4/350 §5193. •al-Tirmidhī in *al-Sunan*, 5/52 §2688. •Ibn Mājah in *al-Sunan*, 1/26 §68, 2/1217 §3692.

TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ رضي الله عنه: اَللّٰهُمَّ، اِنْ لَمْ اَكُنْ اَهْلًا اَنْ اَبْلُغَ رَحْمَتَكَ، فَاِنَّ رَحْمَتَكَ اَهْلٌ اَنْ تَبْلُغَنِيْ، رَحْمَتَكَ وَسِعَتْ كُلَّ شَيْءٍ وَاَنَا شَيْءٌ، فَلْتَسْعِنِيْ رَحْمَتَكَ، يَا اَرْحَمَ الرَّاحِمِيْنَ. اَللّٰهُمَّ، اِنَّكَ خَلَقْتَ قَوْمًا فَاَطَاعُوْكَ فَيَمَّا اَمَرْتَهُمْ وَعَمِلُوْا فِي الَّذِي خَلَقْتَهُمْ لَهُ، فَرَحْمَتَكَ اِيَّاهُمْ كَانَتْ قَبْلَ طَاعَتِهِمْ لَكَ، يَا اَرْحَمَ الرَّاحِمِيْنَ.
رَوَاهُ أَبُو نُعَيْمٍ فِي الْحِلْيَةِ.

‘Umar b. ‘Abd al-‘Azīz رضي الله عنه said: “O Allah! If I do not deserve to reach your mercy, Your mercy can reach me since Your mercy has encompassed everything and I am one among them. Therefore, may You surround me in Your mercy, O Most Merciful! O Allah! You created a nation who obeyed what You ordained and they practised what You have created them for. So Your mercy descended upon them before they obeyed, O Most Merciful!”¹

Reported by Abū Nu‘aym in *al-ilya*.

قَالَ الْفَيْرُوزُ أْبَادِي: الرَّحْمَةُ سَبَبٌ وَاصِلٌ بَيْنَ اللَّهِ وَبَيْنَ عِبَادِهِ، بِهَا أَرْسَلَ إِلَيْهِمْ رُسُلَهُ، وَأَنْزَلَ عَلَيْهِمْ كُتُبَهُ، وَبِهَا هَدَاهُمْ، وَبِهَا أَسْكَنَهُمْ دَارَ ثَوَابِهِ، وَبِهَا رَزَقَهُمْ وَعَافَاهُمْ.

Al-Fayrūz Ābādī said: “Mercy is the source of connection between Allah Most High and His slaves. Through this connection, the Messengers were raised towards people, Books were descended upon them, and through that relation people were given guidance. And because of this relation they were kept in the world, and through this relation, they

¹ Set forth by •Abū Nu‘aym in *Hilyat al-Awliyā*, 5:299.

were bestowed sustenance and were forgiven.”¹

قَالَ ابْنُ حَجَرٍ تَعْلِيْقًا عَلَى حَدِيثِ (مَنْ لَا يَرْحَمُ لَا يُرْحَمُ): قَالَ
ابْنُ بَطَّالٍ: فِيهِ الْحُضُّ عَلَى اسْتِعْمَالِ الرَّحْمَةِ لِجَمِيعِ الْخَلْقِ فَيَدْخُلُ
الْمُؤْمِنُ وَالْكَافِرُ وَالْبَهَائِمُ الْمَمْلُوكُ مِنْهَا وَغَيْرُ الْمَمْلُوكِ، وَيَدْخُلُ
فِي الرَّحْمَةِ التَّعَاهُدُ بِالْإِطْعَامِ، وَالسَّعْيُ، وَالتَّخْفِيفُ فِي الْحَمْلِ، وَتَرْكُ
التَّعْدِيِّ بِالضَّرْبِ.

Ibn ʿajar al-ʿAsqalānī wrote in the commentary of the tradition referring to “Who does not show mercy will not be treated mercifully”: “Ibn Baṭṭāl said: ‘In this tradition, it is emphasized to include all the creation in the mercy. Therefore, Muslims, infidels and animals (whether they are owned or not) all are included. Similarly, all acts are included in mercy, (like) promising to feed, striving, lessening the burden and not beating.’”²

¹ Set forth by •Baṣāʾir Dhawī al-Tamīz in *Latāʾif al-Kitāb al-ʿAzīz*, 806.

² Set forth by •al-ʿAsqalānī in *Fath al-Bārī*, 10:440.

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al-Qur'ān

EXEGESIS OF THE QUR'ĀN

- Fayrūz Ābādī, Abū Ṭāhir Muhammad b. Ya'qūb b. Muhammad b. Ibrāhīm b. 'Umar b. Abī Bakr b. Aḥmad b. Maḥmūd al-. (729–817/1329–1414), *Baṣā'ir dhawī al-tamyīz fī laṭā'if al-kitāb al-'azīz*, Cairo, Egypt: Majlis al-A'lā li al-Shu'ūn al-Islāmiyya.
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The most crucial attribute of a believer and of those seeking the highest levels of spirituality, is that of having the best etiquettes and manners which have the effect of being kind, generous, compassionate, fair, truthful, honest, trustworthy, reliable, caring, considerate of others and ultimately practically benefitting, helping and serving humanity at large.

The aim of model Islamic etiquettes and manners is to benefit other human beings; by not subjecting them to any kind of stress, trouble, mischief or harm. Good morals and etiquettes automatically benefit others even without positively striving to do so.

This book is based upon highlighting this true teaching of Islam that is often forgotten and one which makes Islam a truly social welfare orientated, compassionate and caring faith. Moreover it highlights the many cases by which although a specific practice may not seem to be benefitting or serving others, but in reality it benefits others through many dimensions that may not be apparent, such as excelling in virtuous deeds which on the surface may only benefit the performer.

The main focus of the book is upon consciously and proactively serving those in need, be they of any colour, creed or religion. In fact Islam admonishes those who fail to see and address the needs of the poor, weak, elderly, oppressed, orphans, widows, refugees, travellers and prisoners. Islam does not differentiate between Muslims or non-Muslims in this regard but treats it as it should be; a humanitarian issue which should be dealt with humanely without any prejudices or hatred surfacing or dictating the course of assistance, help or aid.

All possible means of serving humanity have been highlighted by citing the example of the Holy Prophet Muhammad and that of pious members of the Muslim community; thereby directing the attention of modern-day Muslims to this crucial and forgotten asset of Islam.

